The Churchman.

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For the Churchman.

THE HOUSE OF GOD.

BY EDWARD C. MARSHALL.

"Keep thy foot when thou goest to the house of God; . . . be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth."—*Eccles.* v. 1.

Where shall the sin-sick soul declare
Its vows of penitence and grief,
Where breathe its woes away in prayer,
And win a calm relief?

Here, enter this high temple-fane,
Keep well thy foot, and humbly bow,
This house is hallowed by God's name,
Here, sinner, pay thy vow.

'Tis true, the gorgeous heavens span
A nobler and more spacious dome
Than all the might of feeble man
May ever dare to run.

'Tis true, in glen or forest rude,
Whene'er her votaries wander free,
Alone, in nature's solitude
There's holy sanctity.

Yet, though man's hands the temple build,
The prophets and apostles trod
Its halls,—cone members of that guild
Here founded, erst, by God.

All earthly gorgeous is this pile,
'Tis consecrate to heaven's King,
Its lofty nave and lengthening aisle
Are no mean offering.

Awe steals upon the baffled sight
From vault to tessellated ground,
And with the dim religious light
God's spirit falls around.

Then enter thou this chosen fold
And prayerful, supplicate His grace,
For here, their feasts, His faithful hold
Before His holy face.

New York, December 21, 1847.

From the Church Times.

BIOGRAPHICAL NOTICES

Of some of the most distinguished Jewish Rabbies, and translations of portions of their commentaries, &c. By Samuel H. Turner, D. D., Prof. Bib. Learning in the Gen. Theo. P. E. Church. New York. Stanford & Swords:

This book is the production of a scholar who has given his days to erudition, and its fruits to benefit rather than amuse.

Apart from the inspired volume, of which it is not meet to speak as a mere literary production, the history of learning among the Jews is of no ordinary interest. At an early period after their entrance into Canaan, the schools of the prophets furnished to the Jews, even where no inspiration was vouchsafed, the source of knowledge and information. The Babylonian captivity did not extinguish the love of letters, and the writings known as the Apocryphal books, as well as the renowned translation of the inspired volume into Greek by the sages of the Alexandrian court, accredit, amid the earlier calamities and exile of this marvelous people, its maintenance of the spirit of learning. Their Sanhedrim, instituted at a period certainly not later than the era of the Maccabees, and whose very constitution required no ordinary attainments in its members—their Scribes, who whether civil or ecclesiastical, as the general instructors of the people, were to be found in all the cities and villages of the land—and their rabbies, who finally supplied the loss of all the others—combined to keep alive the lamp of learning, and rescued the Jewish nation from the destitution of that, the want of which is the reproach of any people.

From the first constitution of the Jewish Church the tribe of Levi was chosen for the public ministry, to serve at the altar in Jerusalem. For this purpose, forty-eight cities were assigned them, in which, as in so many universities, they prepared themselves for teachers in the synagogues and schools scattered through the nation. Besides the Levites, other learned men of other tribes, addicted themselves to the study of the law, and to become preachers to the people. Such were the scribes of Zebulon, the learned men of Issachar, the great Hillel of the tribe of Judah and his disciples Rabban Simeon, the same it is said who took our Lord in his arms, Rabban Gamaliel the master of St. Paul, and St. Paul himself of the tribe of Benjamin. Sometimes even proselytes and mechanics were permitted to become interpreters of the law and professors of theology. Titles of honor, such as Rabban, Rab, and Rabbi, were not in use till a little before the birth of our Lord, and this last became about that time the distinctive title of any person who was ordained as a master or judge. For no one was admitted to the office of public teaching who was not previously ordained; and this ordination, which took place with great ceremony, though not always with imposition of hands, was the vocation of the individual to his particular state of life. No man was entitled to be called Rabbi unless so commissioned. If any one assumed the office of a public teacher, it belonged to the Sanhedrim to judge of that claim, otherwise it was on his own responsibility. Hence it was free to our Lord to teach publicly, not only because He assumed the name of a prophet, but proved by miracles His claim, and was glorified in that capacity, and by that proof in the estimation of all men.

So exact were the Jews in all that related to learning and learned men. They have perverted knowledge, but as the handmaid of the divine gift of inspiration, it has been their glory to sustain it alive. It is therefore no subject of wonder that after the overthrow of their polity by the Roman arms, the Jews should rally round those who supplied to them, as interpreters of the law, the place of prophet, priest, levite and scribe. There gradually arose the phenomenon of a spiritual supremacy, distinct from the priesthood; a supremacy which exercised the most unlimited dominion, not formally recognized by the constitution, but not the less real or substantial. It was grounded on the general belief, ruled by the willing obedience of its subjects, and was rooted in the very minds and hearts of the people, till at length the maxim was openly promulgated "the voice of the Rabbi the voice of God." To the authority they acquired as expounders of the law, the Rabbies in time added that which was vested in them as conservators of tradition. This unwritten tradition called Masora, received, as the Rabbies asserted, by Moses and transmitted through the Sanhedrim, was at length regarded with equal veneration with the statutes inscribed by the hand of the Almighty Himself on tables of stone.

Of this tradition the text known as the Misna, and the Babylonian commentary on it: constituting together the Babylonian Talmud, are the basis of that learning which the Rabbies have displayed in the interpretation of the sacred text; and they constitute in connection with the Targums or Chaldee paraphrases especially of Onkelos and Jonathan, a monument of extensive though mistaken erudition.

To the learned Jew there can be no access except through an acquaintance with his sacred literature. To that literature the work of Dr. Turner introduces us. Who doubts the utility of such a publication has not weighed the requisitions of the age, and the objects of the Christian world. No man will successfully combat an opponent of whose plan of battle he is wholly ignorant. In our argument with the Jew, Dr. Turner's book enables us to become acquainted with the adversaries' plan. Since the days of Lightfoot, and his continuator Schoetgen, few have ventured into the fields of Rabbinical Hebrew, and in our own country, it is presumed, the learned professor is almost solitary in his lore. His general reputation, is a security that what he undertakes, he is competent to perform. His preface contains wise and judicious counsel. The biographies of the Rabbies are instructive, and the translations from their commentaries, as far as the present writer's ability, with the aid of Buxtorf's Lexicon, enables him to judge, are both elegant and accurate, at least as elegant as accuracy will permit them to be. Dr. Turner has done a service to the church of which he has so long been an ornament, and has added another chaplet to the reputation which his former erudite works have obtained him.

CHURCH MUSIC.

Our readers, we trust, do not read our discussions in quite so cursory a manner, but that they remember that we have been endeavoring to draw attention to the subject at the head of this article, with the view of coming to a definite understanding on certain points mooted by some of our correspondents. We did not set out with the view of holding the balance between them; but it has so happened that we have done so: and in so doing we trust we have had some influence both with them and with others.

We have there endeavored to establish these points:

That the Church directs and requires the congregation to unite in singing some portions of the devotional language she puts into our mouths;

That our so doing tends to make public devotion more pleasing and therefore more general;

That it therefore becomes the duty of every one who aims at general edification to promote congregational singing;

That the hindrances to congregational singing arise in part from indifference and false delicacy on the part of our congregations, and in part from the nature of our present Church Music and the arrangements connected with it;

That the latter are hindrances even to those who are not only willing, but anxious to sing in the congregation; and consequently that until they are removed it is impossible that we should have congregational singing;

That therefore *we require a radical change in our Church Music and the arrangements connected with it:*

That *the two principal changes required are, that the tunes should be set at such a pitch as that the greater proportion may execute them; and that those who lead the singing should be placed on the floor of the Church, and in immediate contact with the congregation.*

We are glad to find that these points have been much talked of; that although we do not expect a very general agreement with us at first, especially amongst the professedly musical people,—who will naturally be afraid that the music of the Church should be too much simplified, and thus rendered uninteresting to them—we are not without hope that we shall in time obtain their suffrage; first, because we professedly recognize a portion of the service, viz., the *anthem*, in which choirs may be generally left to the exercise of their own taste; and, secondly, because we have observed that, both here and in England, the best qualified musical persons have come to the same conclusions at which we ourselves have arrived in regard to music strictly congregational. We are likewise gratified to find that in the new Church of the Holy Trinity, on Yonge-street, the choir is placed in its ancient and appropriate station, in front of the altar, near the clergy, on the floor of the church, and to immediate proximity to the congregation. We regard this change as the most important movement yet made in the direction of congregational singing.

The next step is for some of our musical people to arrange and publish a set of chants and psalm tunes, the air of which shall run at such a pitch that the majority of men may sing them. This is both easier and more necessary in chants than in psalm tunes: but we think that there are from twenty to thirty of the latter which are capable of this arrangement, and these are amply sufficient for the wants of any congregation where devotion is the great object. In that case familiarity does not breed contempt; for experience proves that the hallowed associations of devotion or of loyalty are sufficient even to endear to us musical compositions which in themselves have no claim whatever upon our attachment.—*The Church.*

ON GOVERNMENT OF THE TEMPER.—If you consider that the constant tenor of the gospel precept is to promote love, peace, and good-will amongst men, you will not doubt that the cultivation of an amiable disposition is a greater part of your religious duty; since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures, than the indulgence of an ill temper. Do not, therefore, think lightly of the offences you may commit, for want of due command over it, or suppose yourself responsible for them to your fellow creatures only; but be assured you must give a strict account of them all to the Supreme Governor of the world, who has made this a great part of your appointed trial upon earth.

The principal virtues or vices of a woman must be of a private and domestic kind. Within the circle of her own family and dependants lies her sphere of action—the scene of almost all those tasks and trials which must determine her character, and her fate here and hereafter. Reflect for a moment, how much the happiness of her husband, children, and servants, must depend upon her temper, and you will see that the greatest good, or evil, which she ever may have in her power to do, may arise from the correcting or indulging its infirmities.

Dr. Johnson once said, "Hume, and other sceptical innovators, are vain men, and will gratify themselves at any expense. Truth will not afford sufficient food to their vanity; so they have betaken themselves to error. Truth, sir, is a cow which will yield such people no more milk; and so they are gone to milk the bull. If I could have allowed myself to gratify my vanity at the expense of truth, what fame might I have acquired! Every thing which Hume has advanced against Christianity had passed through my mind, long before he wrote. Always remember this, that after a system is well settled upon positive evidence, a few partial objections ought not to shake it."—*Banner of the Cross.*

For the Churchman.

NEW YEAR'S MEDITATION—1848.

"For what is your Life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—St. James, iv—14.

In the course of God's Providence we have come to the close of another year. Another year of Grace, with all its blessed privileges and mighty responsibilities has passed away; and here, before its last hours are gone, I would fill your hearts with such thoughts, as with the new year shall lead to newness of life. And may He "whose days are without end, and whose mercies cannot be numbered," so assist us with His Providence, that all may realize the shortness of life, and the necessity of properly using its remaining moments.

To the Triune God, there is no distinction of past, present, and future, for He "dwelleth in Eternity," and a "thousand years are with Him as one day." The spirits around His throne, though they were created in time, know nothing of time as we measure it. But *frail man* has so short a life upon earth, that this his mortal life has been measured by seconds, and minutes, and hours. The changes of Nature, the return of day and night, and the coming and going of the seasons, have become the measures of *that life* which is so short, while on it such momentous interests hang. One man may see so many suns arise, and then he dies, and it takes but a few years to make the average of mankind. The "infant of days" is cut down before he knows anything of life, or of the mystery of his being. The freshness of opening manhood is an early time for death, and the hoary-headed patriarch will exclaim, "*few* and evil have been the days of my pilgrimage." The oldest as well as the youngest feels that "time is short."

But the shortness of life will be better seen, when you consider its unsatisfying nature. It is too short to satisfy any desire of man. If a man is the mere slave of pleasure, death will *soon* put an end to pleasures which bring disgust after enjoyment, and so even while they last, are of little value. Yet all who are not the slaves of momentary pleasure, have some plan of being, some *object* which they labor to attain. That object may be wealth, honor, or power over men. Some may seek for learning, some may desire the love of their fellows, and some may simply wish to enjoy at ease, the comforts of social joys. Some may look higher, and live for the glory of God and the spread of His Gospel. The boy as he grows up forms his plans, and the *man* matures them. He expects to attain *so much* while he lives, dreaming that his life shall run like the sun, accomplishing his work, and gradually declining to his rest. He would be willing to die when he has gained the end for which he would live. He says, "I am but at the threshold of life and I have many days to work in." He "rejoices in his youth, and his heart cheers him in the days of his youth." But he never lives to carry out his plans. One event after another brings him down to realize his weak condition, and to look back at the child-like simplicity of his or lives to old age, he dies with his object unattained, and his hopes relinquished.

Thus it is with human life. It satisfies no man, for it is too short for any of his plans. No man will live, as he thinks he shall—no man will die as he thinks he may. Disease, like the worm at the root of a tree, may eat away the vigor of his youth, and with the strength of his body the resolution of his mind shall decay; or the other changes of life shall shape his course, and make him go as he thought he never would. Sooner or later, disappointment shall overtake him, and stop him midway in his course.

These reflections apply both to the righteous and to the wicked. The servants of God are never allowed to go on their own way. There is danger of selfishness and pride even in "seeking the kingdom of Heaven;" and the good Lord uses man's *weakness* and not man's strength. Even our plans to serve God in this life, are not carried out as we drew them. The youthful soldier is bold for his Master. He sees where others have erred. He sees what is wanting. He resolves what *he* will do, and he pushes eagerly on to do it. But the Providential Hand restrains him here, and forces him there, until he feels that it is not for him to plan, but to obey.

It would not do for him always to succeed, lest he should begin to feel that the Cross was a debtor to him, and not he a debtor for every good to the Cross. The poor sinner has his sins to find out and revenge, and God wishes him to feel his weakness and nothingness. God may call him to a peculiar work, and at his most useful hour, call him away to Himself. Moses seems never so necessary to the children of Jacob, as when he goes alone to the top of Nebo, to see the promised land and *die*. When the righteous man becomes the stay and support of his fellows, then most often is he taken away. When the Heavenly Light, which long has illumined the sanctuary of the "inner man," seems to stream forth in the radiant face of the saints, then like the bursting light, he vanishes from our view. To us it seems mysterious, but God works in His own way, and men are but His instruments. He uses them for His gracious plans, leading them in paths which they knew not, and out of their weakness perfecting His praise.

And if this life brings no satisfaction to the righteous, still less does it fill up the desires of the wicked. Little have they to stay their affections upon, for "the world passeth away," and its fashions are continually changing. Like "the troubled sea whose waters cast up mire and dirt," the mind of the worldling is restless and disturbed. Plans formed without the fear of God, may succeed awhile, only to bring greater disappointment in the end. And even in the height of worldly prosperity, what true joy, what real repose can there be to the spirit which has turned from the author of its being? That man shall go down to his grave disappointed, confessing that his life has been but vanity. It is all over with him; but he has never gained what he sought; he has never found the secret of happiness.

Now why is human life so unsatisfying to all? Short though it be, why is it not more worthy of a man's confidence? It is easy to answer. It is because man is immortal, because this life is but the beginning of his being, because he was "made in the Image of God." He is here upon probation, suffering the just consequences of sin, the child of a fallen race, and one whom God has redeemed. The one thing to be shown by this life, is what we will do for our salvation, whether we will serve God or not. Before us in our state of nature, comes the Law of God with the overflowing Grace of Christ, and God will only prove what *we* will do. Then unless He has some further purposes for which to try us longer, He will take us to a better life. To the righteous, this life is a scene of discipline; discipline by which the golden ore is refined, by which faith and love and holy hope are nourished, till "Christ is fully formed within us." Rising under trials, purified by affliction, strengthened by the inflictions of his own penitence, the believers goes weeping after His Lord, "sorrowing yet alway rejoicing."

And as for those who will not serve God, who from day to day resist His Grace; what substantial rest can they have in a more earthly enjoyment, which cannot satisfy the cravings of their souls? "They are weighed in the balance and found wanting." They have been proved. They will not serve God. They "die in their sins." Yet while they live, they shall not quench the proper hopes of their being, without the constant struggle of the immortal spirit. "There is no peace saith my God to the wicked." For man is born to live for ever, and he cannot sport away his probation, as if he were the child of time.

But this unsatisfying life is still our probation for eternity, and so it is invested with an awful importance. "As the tree falleth, so shall it lie." "If we sow here, we shall reap hereafter." Upon our use of human life, depend our portions in the life to come. Every man that lives, is either "working out his own salvation," or "treasuring up for himself wrath against the Day of wrath." Like "the vapor that appeareth for a time and then vanisheth away" our lives are flying by, and we have much to do for our souls. Moments, hours, days pass away, and we hardly notice them. But when the year comes round and so much of our life is gone, we cannot refrain from sadness, when we think how much we have lost, and lost for ever. We cannot but wish that we had better improved the time that has been so important for weal or wo. Blessed privileges and awful responsibilities have been ours. The Church has led us after Christ, opening every doctrine to our faith, and enforcing every duty. We have followed slowly, carelessly and unthankfully. Perhaps we have disobeyed altogether, and are now farther than ever from the way of Life. For indeed we are farther than ever from God, if this whole year we have stood still, "cumbering the Lord's ground." Life is short. Life is unsatisfying. And yet it is our only time to win the joys of Heaven; our only time to save our souls from death. It is *this* which makes us feel the *greatness* of life which is so little. Our very sadness is a proof that we have not lived as we should, that life after all is precious, that it is a momentous thing to be an accountable being.—Yes, life is *precious*; and it is this point which I pray God especially to impress upon your hearts. Life is precious, not in itself, for in itself it is unsatisfying, but as the trial-time for Eternity. If we would realize this, our years might come and go, and our joy should increase, that we are so much nearer our true home. We should not desire a long life, but we should rather long to "depart, and be with Christ, which is far better." But we do not realize how precious our days are. Through disappointment and sorrow we are often brought to see the vanity of earthly things; yet few take the lesson, and learn to live for Heaven. Alas! how shall poor man be raised from the dust to which he clings, from the corruption to which he is bound. Each one has but a few hours to spend here, and his great business is to prepare for the life to God's blessing each day in His House; no time to repent of his sins, no time to examine his conscience, no time to pray, no time for the great end of his being. Merciful Lord! what is to become of him!—I cannot ask you to do anything for your salvation, which you do not *love* to do. An unwilling service is good for nothing. You need never regard what you do for form, reputation or pride, as an acceptable offering to God. Yet O! that we might love the ways of holiness, that we might place our chief happiness in doing the will of our Father in Heaven. If we have no time for self-discipline, no time to provide for our souls, what are we living for? How shall we ever lift up our hearts to the unceasing services above? Is it true that our hope of Heaven is an earnest, real, and sober hope; or are we deceiving ourselves! It is an awful question for us to determine. There is now scarcely a duty to which the Ministers of Christ may urge, but want of time is the ready excuse for neglect. There *is* little of time, it is true, but that little was given for our *trial*, and if we neglect to use it, we throw it away; and even worse, we abuse it to our everlasting woe.

At this time, then, let each one look well to his past life, that he "may recover his strength before he go hence, and be no more seen." How have we improved the dispensations of God's Providence? Have any been quickened to seek for holier lives? Has faith grown stronger, has love become more fervent, has hope become more true in any? Let us thank God for all His Grace, for all the manifestations of His Presence with us, for the tokens and earnests of coming glory. Yet we fear to look upon this part of the picture. "Our sins testify against us," and the heavy burden of past transgressions weighs us down. We have sinned again and again against our better knowledge; we have fallen repeatedly; we have been negligent and cold. Let us pray for contrition, and let that contrition lead to newness of life. "There is forgiveness" in the way of God's appointment, but it can only be gained by deep and painful repentance. Our souls must sicken at our sins, and before our wounds can be healed, the sharp knife must probe them. Yet let us not stand still till "the night cometh wherein no man can work." Let us be up and doing, for not long shall "the Lord delay his coming," not long shall the Bridegroom keep us in watching. How many are ready with "their lamps trimmed and burning?" Dark is the soul, when the light of righteousness is put out, when the oil of light, the Spirit of God, has been quenched. Sad is the unhappy state of that man who walks in darkness, closing his eyes, and hardening his heart against the word and will of God. "When a few years are come, then we shall go the way whence we shall not return." "What a day may bring forth we know not,"—"we know not what shall be on the morrow." But we are sure, that our death is near, that it is nearer every hour. That death, which comes to all, is death indeed to the unjust. But to those who have found safety in Christ, behold! out of death cometh forth life. They shall "awake in God's likeness," restored to His Image. For Jesus is "the Resurrection and the Life." "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."

God's dwelling among Israel rested on His covenant, His holy law. According as His covenant was observed, the law fulfilled, or not, it manifested itself by a richer blessing, or a severer punishment. If the covenant be entirely broken, God relinquishes His dwelling, and only the curse remaining behind, greater than that which overtakes those among whom He never dwells, indicates by its greatness, the greatness of the former mercy.—*Hengstenberg.*

For the Churchman.

The early converts to christianity often brought with them many of the prejudices, and the influence of many of the peculiar principles, which they had cherished in their former religions. This arose, either from their conversion having been too much a matter of outward profession, embraced with a view rather to some expected advantage, than to the satisfying of honest consciences, and therefore governed by a desire to lose as little credit as may be with former associates; or from a weak and deluded judgment, which hindered a full reception, and the full influence, of the evangelical system. Hence, many of the early heresies and schisms had their origin in heathen philosophy and mythology; while converts from judaism not unfrequently adulterated the pure maxims of the gospel with the peculiar religious tenets in which they had been educated.

No error of the latter description was more prevalent, or took a stronger hold on the prejudices of those who cherished it, than the idea that the rite of circumcision was permanently obligatory even on those who had embraced christianity. This arose from a pharisaic and superstitious attachment to the ceremonial law, and from the prevailing repugnance among the jews to the idea of any but themselves being admitted into covenant with God. When therefore a Gentile was converted, the maintainers of this error insisted upon his being circumcised, in order to fit him for covenanted mercy. Much solicitude is manifested by the sacred writers, particularly St. Paul, to correct this error. The memory of the careful reader and hearer of the New Testament, is at once supplied with many passages illustrative of this. The foregoing remarks have been made with the view of introducing one of these passages, which is deemed particularly appropriate for reflection on the Feast of the Circumcision of our Lord Jesus Christ, and New Year's day. "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature."*

Although before Christ organized His Church, the rite of circumcision was binding, and His submission to it—seeing that His divinity gave Him full control over the events even of His infancy—is an example of reverent observance of the ordinances of the Church, which fixes no small degree of moral guilt on those who either renounce or neglect them; yet His Church having superseded the Mosaic, circumcision is among those things respecting which it is said, on account of "the bringing in of a better hope" than "the Law," that "there is a disannulling of the commandment going before."† Whether then a man is circumcised or not, matters nothing in the religion of Jesus Christ. The Gentile, as well as the Jew, has free access to that better dispensation. A new means, and new terms, of covenant are appointed; by complying with which, without any reference to previous requisites, all men are called to become the people of God; and all who, admitted by that means (baptism, which has taken the place of circumcision) into the covenant, are accepted as His people. "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but *a new creature.*"

We have a key to the meaning of this phrase, "new creature," in the parallel passage, "In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but *faith which worketh by love.*"‡

The new creature, then, sometimes called the new heart, sometimes newness of life, which is indispensible to consistency in the christian profession, and which "availeth in Christ Jesus," is found in faith working by love. In this consists the true renovation, the change of heart, which forms the christian character. It is "the true circumcision of the spirit," which is essential to obeying "in all things" the "blessed will" of God,§ and thus being His faithful and obedient children.

"Faith which worketh by love." Without *faith* it is impossible to please God. This alone furnishes the vital principle of the christian life. It must supply the measure of duty, the reasons of duty, the motives to duty, and the view we take of duty, or our works cannot be the good works of the gospel, which only are pleasant and acceptable to God.

"Faith which *worketh.*" It must be active and energetic. No feelings, no frames of heart or mind, no experiences, no assurances, without *doing*, in the government of our principles, affections, tempers, and passions, in all the social duties of the state of life to which it pleases God to call us, and in all the holy acts and exercises of the gospel, are the true faith which God requires.

"Which worketh by *love*"—that love of God above all things which looks to Him and Him only for the rule and measure of duty, and receives His teaching, and obeys it, with a good will, a heartiness, and an unreservedness, which springs from the affectionate devotion of all the heart, all the mind, all the soul, and all the strength;—that love of our neighbor, which is honestly and fairly equal to the love of ourselves.

It would be impossible, within the present proper compass, to consider all the particular practical bearings of the evangelical view of that "new creature" which "availeth in Christ Jesus," so as to give us reasonable hope of being His justified servants here, and of being allowed to enter into His joy hereafter. On some leading particulars, however, it may be well to reflect.

The renewed man not only assents to the general propositions of the existence of God, and of His possessing in perfection all the attributes connected with His providential superintendence and control; but brings these truths home to his heart, and gives them a commanding influence over his character and life. He always remembers that God is a perpetually present witness of his conduct, however darkness may surround him, or seclusion shut out the observation of fellow men; that every uttered word enters into His ears; and that even the secrets of the heart are plain and open to Him. Therefore is the fear of God always before his eyes; and never losing sight of a present Deity, and never forgetting his awful responsibility, he strives to preserve consistency of character and conduct, and in all situations, and under all circumstances, is known as the good, benevalent, sincere, and conscientious man.

Faith in God as the governor of moral agents, fitted by His infinite wisdom and power to give laws to His creatures, and inforce their observance, the renewed man cherishes as a constantly controlling principle. The law of God is ever in his mind, and the subject of his constant and most serious study. He faithfully seeks the right guidance to a proper understanding of it which its Divine Author has established in His Church; and adds to faithful fervent prayer that he may be herein blessed with success, the further earnest prayer and effort that he may in all things conform to the requirements of that law. His Heavenly Father's appointment gives a sanction and a value which leave no room for discrimination touching the claims of the matters thus enforced. He regards no point as left to his discretion. Preference of one divine command to another, or an idea of greater obligation to the observance of one than another, finds no place in his mind. However unaccountable, however mysterious, however apparently unimportant, however in any way trying or humiliating, any requisition of God's law, is of no consideration with him. *Thus it is written*, settles the question of duty. Entire and implicit obedience he regards as his only proper, safe, and grateful course.

His faith in Christ is not merely the matter of course, or of the cold and speculative character, so congenial to the natural man. He deeply feels that he needs Christ as his Saviour, that his sins separate between him and his God, and that his only hope is in his Divine Mediator. His trust is full and entire in that Mediator's atonement; in the sufferings and death, whereby He made satisfaction to divine holiness and justice for the sins of men, so that repentance, which would be nothing without Him, may be a condition of pardon and justification; in the perfectly righteous and meritorious obedience whereby He purchased a claim to the favor of God, which, of course, because of His divinity, not needed by Himself, is His to give to His redeemed people; in the intercession whereby He pleads in heaven the merit of His atonement and obedience, and thus draws down blessings on the faithful, and procures acceptance of their services and good deeds, wrought through faith in Him; in the sufficiency of preventing grace, the purchase of His mediation, which inclines and enables men to enter on a religious life, and of the co-operating grace, also His gift, whereby they can proceed therein, and discharge the required duty of working out their own salvation; and in that continued exercise of His merciful interposition, whereby the imperfections of our services, if rendered in the true faith and spirit of the gospel, will be overlooked, and ourselves, in sparing mercy, be accepted and blessed.

Intimately connected with these characteristics of the renewed men, are the humility and self-suspicion which mark his religion. Modest and retiring, rather than forward and ostentatious, it seeks the acceptance of God, and not the praise of men.

The worldly mind will not often object to religion, provided it can be made subservient to fondness for a name in the world, and the admiration and flattery of fellow men. There is not a more dangerous artifice of our spiritual enemy, than that called in Scripture his assuming the form of an angel of light. Thus he strives to bend to his purposes even a feeling of religion, and a desire to discharge its duties, or profess its sensibilities, by mingling with them self-complacency, and a fondness for display and credit, inconsistent with a true evangelical character, miserably defective, and be most probably followed by utter disappointment of the hopes reposed in it.

The faith of the renewed man fills him with godly sincerity, earnestness, and zeal. A worldly conscience may be somewhat tender on the subject of religion; but it is soon satisfied. An occasional reflection, a tolerably regular observance of certain duties, a well expressed wish for the advancement and interests of the gospel, a decent profession of being a christian, keep it quiet. But the energies of our nature, earnest feeling, hearty application, liberal contribution, zealous personal exertion, are reserved for the pleasures, the pursuits, and the increase and safe keeping of the treasures, of the world. This, surely, is not the religion of the gospel. God, eternity, heaven, hell, are not subjects to be thus lightly treated with impunity. Faith and hope are not such meagre things. Charity will not so hold excused those whom God hath bound to it as the highest of the duties required at their hands. How do reason and common sense laugh to scorn such profession of a religion which requires all the heart, all the mind, all the soul, and all the strength!

True renewal in Christ Jesus, makes the heart firm and disinterested in duty; and casting aside the fear of man's displeasure, or the seeking of his favor, and all selfish and time-serving regard to consequences, goes straight forward in search and prosecution of *the right*, knowing assuredly that that only has promise of the divine blessing, and of freedom from consequences, which, however otherwise to human apprehension, must, in the end, be bad. That cannot be the true and living faith of the gospel, which does not thus manifest itself, and do its genuine work.

Evangelical newness of heart exerts a most consoling and edifying influence over the Christian's view of the dispensations of Divine Providence. Seeing in Him the merciful Father of all, reconciled to our guilty and miserable race through the mediation of His Only Begotten Son, whose goodness never forsakes Him, and is over all His works, and whose punishments are prompted and governed by His parental love; and regarding himself as of feeble and erring judgment, incapable of determining what is really best for him, and as a probationer for another and an eternal estate; he keeps his mind fixed on that as the great object of his being, and as a state, in *comparison* with which the present sinks into insignificance; but in *reference* to which, the events and circumstances of this life have imparted to them an infinite importance. Whatever good he enjoys, he receives as from his Heavenly Father's bounty, is grateful to Him for it, and strives to improve it to the honor and glory of the Giver, and, as required by Him, to the benefit of his fellow-men, and his own spiritual and eternal good. When adversity, affliction, or disappointment, marks his lot, he doubts not that that too is for the best, is the wholesome chastisement of a loving Parent, and is designed as a means of preparation for a better world. He receives it with meekness, resignation, and cheerfulness, and prays and endeavors that it may make him more earnest in feeling and bewailing his sinfulness, in renouncing the world, living above it, setting his affections on spiritual and heavenly things, and striving for an inheritance in a better country.

Let us remember that Holy Scripture is fuller and plainer on no point, than on the requisition of this character of a new creature, as indispensable to our pleasing God, and being subjects of his favor in time and through eternity. "If any man be in Christ,"—and but in him, where can we be safe? where happy? where otherwise than in a state of awful and hopeless danger?—"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."* The feelings, dispositions, and attachments, of a fallen and corrupt nature, are

* Galatians vi, 15.
† Hebrews vii, 18, 19.
‡ Galatians v, 6.
§ Collect for "The Circumcision of Christ."

* 2 Corinthians, v. 17.

The Churchman.

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For the Churchman.

THE HOUSE OF GOD.

BY EDWARD C. MARSHALL.

"Keep thy foot when thou goest to the house of God; . . . . be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth."—*Eccles.* v. 1.

Where shall the sin-sick soul declare
  Its vows of penitence and grief,
Where breathe its woes away in prayer,
  And win a calm relief?

Here, enter this high temple-fane,
  Keep well thy foot, and humbly bow,
This house is hallowed by God's name,
  Here, sinner, pay thy vow.

'Tis true, the gorgeous heavens span
  A nobler and more spacious dome
Than all the might of feeble man
  May ever dare to run.

'Tis true, in glen or forest rude,
  Whene'er her votaries wander free,
Alone, in nature's solitude
  There's holy sanctity.

Yet, though man's hands the temple build,
  The prophets and apostles trod
Its halls,—cone members of that guild
  Here founded, erst, by God.

All earthly gorgeous is this pile,
  'Tis consecrate to heaven's King,
Its lofty nave and lengthening aisle
  Are no mean offering.

Awe steals upon the baffled sight
  From vault to tessellated ground,
And with the dim religious light
  God's spirit falls around.

Then enter thou this chosen fold
  And prayerful, supplicate His grace,
For here, their feasts, His faithful hold
  Before His holy face.

New York, December 21, 1847.

From the Church Times.

BIOGRAPHICAL NOTICES

Of some of the most distinguished Jewish Rabbies, and translations of portions of their commentaries, &c. By Samuel H. Turner, D. D., Prof. Bib. Learning in the Gen. Theo. P. E. Church. New York. Stanford & Swords:

This book is the production of a scholar who has given his days to erudition, and its fruits to benefit rather than amuse.

Apart from the inspired volume, of which it is not meet to speak as a mere literary production, the history of learning among the Jews is of no ordinary interest. At an early period after their entrance into Canaan, the schools of the prophets furnished to the Jews, even where no inspiration was vouchsafed, the source of knowledge and information. The Babylonian captivity did not extinguish the love of letters, and the writings known as the Apocryphal books, as well as the renowned translation of the inspired volume into Greek by the sages of the Alexandrian court, accredit, amid the earlier calamities and exile of this marvellous people, its maintenance of the spirit of learning. Their Sanhedrim, instituted at a period certainly not later than the era of the Maccabees, and whose very constitution required no ordinary attainments in its members—their Scribes, who whether civil or ecclesiastical, as the general instructors of the people, were to be found in all the cities and villages of the land—and their rabbies, who finally supplied the loss of all the others—combined to keep alive the lamp of learning, and rescued the Jewish nation from the destitution of that, the want of which is the reproach of any people.

From the first constitution of the Jewish Church the tribe of Levi was chosen for the public ministry, to serve at the altar in Jerusalem. For this purpose, forty-eight cities were assigned them, in which, as in so many universities, they prepared themselves for teachers in the synagogues and schools scattered through the nation. Besides the Levites, other learned men of other tribes, addicted themselves to the study of the law, and to become preachers to the people. Such were the scribes of Zebulon, the learned men of Issachar, the great Hillel of the tribe of Judah and his disciples Rabban Simeon, the same it is said who took our Lord in his arms, Rabban Gamaliel the master of St. Paul, and St. Paul himself of the tribe of Benjamin. Sometimes even proselytes and mechanics were permitted to become interpreters of the law and professors of theology. Titles of honor, such as Rabban, Rab, and Rabbi, were not in use till a little before the birth of our Lord, and this last became about that time the distinctive title of any person who was ordained as a master or judge. For no one was admitted to the office of public teaching who was not previously ordained; and this ordination, which took place with great ceremony, though not always with imposition of hands, was the vocation of the individual to his particular state of life. No man was entitled to be called Rabbi unless so commissioned. If any one assumed the office of a public teacher, it belonged to the Sanhedrim to judge of that claim, otherwise it was on his own responsibility. Hence it was free to our Lord to teach publicly, not only because He assumed the name of a prophet, but proved by miracles His claim, and was glorified in that capacity, and by that proof in the estimation of all men.

So exact were the Jews in all that related to learning and learned men. They have perverted knowledge, but as the handmaid of the divine gift of inspiration, it has been their glory to sustain it alive. It is therefore no subject of wonder that after the overthrow of their polity by the Roman arms, the Jews should rally round those who supplied to them, as interpreters of the law, the place of prophet, priest, levite and scribe. There gradually arose the phenomenon of a spiritual supremacy, distinct from the priesthood; a supremacy which exercised the most unlimited dominion, not formally recognized by the constitution, but not the less real or substantial. It was grounded on the general belief, ruled by the willing obedience of its subjects, and was rooted in the very minds and hearts of the people, till at length the maxim was openly promulgated "the voice of the Rabbi the voice of God." To the authority they acquired as expounders of the law, the Rabbies in time added that which was vested in them as conservators of tradition. This unwritten tradition called Masora, received, as the Rabbies asserted, by Moses and transmitted through the Sanhedrim, was at length regarded with equal veneration with the statutes inscribed by the hand of the Almighty Himself on tables of stone.

Of this tradition the text known as the Misna, and the Babylonian commentary on it: constituting together the Babylonian Talmud, are the basis of that learning which the Rabbies have displayed in the interpretation of the sacred text; and they constitute in connection with the Targums or Chaldee paraphrases especially of Onkelos and Jonathan, a monument of extensive though mistaken erudition.

To the learned Jew there can be no access except through an acquaintance with his sacred literature. To that literature the work of Dr. Turner introduces us. Who doubts the utility of such a publication has not weighed the requisitions of the age, and the objects of the Christian world. No man will successfully combat an opponent of whose plan of battle he is wholly ignorant. In our argument with the Jew, Dr. Turner's book enables us to become acquainted with the adversaries' plan. Since the days of Lightfoot, and his continuator Schoetgen, few have ventured into the fields of Rabbinical Hebrew, and in our own country, it is presumed, the learned professor is almost solitary in his lore. His general reputation, is a security that what he undertakes, he is competent to perform. His preface contains wise and judicious counsel. The biographies of the Rabbies are instructive, and the translations from their commentaries, as far as the present writer's ability, with the aid of Buxtorf's Lexicon, enables him to judge, are both elegant and accurate, at least as elegant as accuracy will permit them to be. Dr. Turner has done a service to the church of which he has so long been an ornament, and has added another chaplet to the reputation which his former erudite works have obtained him.

CHURCH MUSIC.

Our readers, we trust, do not read our discussions in quite so cursory a manner, but that they remember that we have been endeavoring to draw attention to the subject at the head of this article, with the view of coming to a definite understanding on certain points mooted by some of our correspondents. We did not set out with the view of holding the balance between them; but it has so happened that we have done so: and in so doing we trust we have had some influence both with them and with others.

We have there endeavored to establish these points:

That the Church directs and requires the congregation to unite in singing some portions of the devotional language she puts into our mouths;

That our so doing tends to make public devotion more pleasing and therefore more general;

That it therefore becomes the duty of every one who aims at general edification to promote congregational singing;

That the hindrances to congregational singing arise in part from indifference and false delicacy on the part of our congregations, and in part from the nature of our present Church Music and the arrangements connected with it;

That the latter are hindrances even to those who are not only willing, but anxious to sing in the congregation; and consequently that until they are removed it is impossible that we should have congregational singing;

That therefore *we require a radical change in our Church Music and the arrangements connected with it:*

That *the two principal changes required are, that the tunes should be set at such a pitch as that the greater proportion of men's voices shall be able to execute them; and that those who lead the singing should be placed on the floor of the Church, and in immediate contact with the congregation.*

We are glad to find that these points have been much talked of; that although we do not expect a very general agreement with us at first, especially amongst the professedly musical people,—who will naturally be afraid that the music of the Church should be too much simplified, and thus rendered uninteresting to them—we are not without hope that we shall in time obtain their suffrage; first, because we professedly recognize a portion of the service, viz., the *anthem*, in which choirs may be generally left to the exercise of their own taste; and, secondly, because we have observed that, both here and in England, the best qualified musical persons have come to the same conclusions at which we ourselves have arrived in regard to music strictly congregational. We are likewise gratified to find that in the new Church of the Holy Trinity, on Yonge-street, the choir is placed in its ancient and appropriate station, in front of the altar, near the clergy, on the floor of the church, and to immediate proximity to the congregation. We regard this change as the most important movement yet made in the direction of congregational singing.

The next step is for some of our musical people to arrange and publish a set of chants and psalm tunes, the air of which shall run at such a pitch that the majority of men may sing them. This is both easier and more necessary in chants than in psalm tunes: but we think that there are from twenty to thirty of the latter which are capable of this arrangement, and these are amply sufficient for the wants of any congregation where devotion is the great object. In that case familiarity does not breed contempt; for experience proves that the hallowed associations of devotion or of loyalty are sufficient even to endear to us musical compositions which in themselves have no claim whatever upon our attachment.—*The Church.*

On Government of the Temper.—If you consider that the constant tenor of the gospel precept is to promote love, peace, and good-will amongst men, you will not doubt that the cultivation of an amiable disposition is a greater part of your religious duty; since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow creatures, than the indulgence of an ill temper. Do not, therefore, think lightly of the offences you may commit, for want of due command over it, or suppose yourself responsible for them to your fellow creatures only; but be assured you must give a strict account of them all to the Supreme Governor of the world, who has made this a great part of your appointed trial upon earth.

The principal virtues or vices of a woman must be of a private and domestic kind. Within the circle of her own family and dependants lies her sphere of action—the scene of almost all those tasks and trials which must determine her character, and her fate here and hereafter. Reflect for a moment, how much the happiness of her husband, children, and servants, must depend upon her temper, and you will see that the greatest good, or evil, which she ever may have in her power to do, may arise from the correcting or indulging its infirmities.

Dr. Johnson once said, "Hume, and other sceptical innovators, are vain men, and will gratify themselves at any expense. Truth will not afford sufficient food to their vanity; so they have betaken themselves to error. Truth, sir, is a cow which will yield such people no more milk; and so they are gone to milk the bull. If I could have allowed myself to gratify my vanity at the expense of truth, what fame might I have acquired! Every thing which Hume has advanced against Christianity had passed through my mind, long before he wrote. Always remember this, that after a system is well settled upon positive evidence, a few partial objections ought not to shake it."—*Banner of the Cross.*

For the Churchman.

NEW YEAR'S MEDITATION—1848.

"For what is your Life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—St. James, iv—14.

In the course of God's Providence we have come to the close of another year. Another year of Grace, with all its blessed privileges and mighty responsibilities has passed away; and here, before its last hours are gone, I would fill your hearts with such thoughts, as with the new year shall lead to newness of life. And may He "whose days are without end, and whose mercies cannot be numbered," so assist us with His Providence, that all may realize the shortness of life, and the necessity of properly using its remaining moments.

To the Triune God, there is no distinction of past, present, and future, for He "dwelleth in Eternity," and a "thousand years are with Him as one day." The spirits around His throne, though they were created in time, know nothing of time as we measure it. But *frail man* has so short a life upon earth, that this his mortal life has been measured by seconds, and minutes, and hours. The changes of Nature, the return of day and night, and the coming and going of the seasons, have become the measures of *that life* which is so short, while on it such momentous interests hang. One man may see so many suns arise, and then he dies, and it takes but a few years to make the average of mankind. The "infant of days" is cut down before he knows anything of life, or of the mystery of his being. The freshness of opening manhood is an early time for death, and the hoary-headed patriarch will exclaim, "*few* and evil have been the days of my pilgrimage." The oldest as well as the youngest feels that "time is short."

But the shortness of life will be better seen, when you consider its unsatisfying nature. It is too short to satisfy any desire of man. If a man is the mere slave of pleasure, death will *soon* put an end to pleasures which bring disgust after enjoyment, and so even while they last, are of little value. Yet all who are not the slaves of momentary pleasure, have some plan of being, some *object* which they labor to attain. That object may be wealth, honor, or power over men. Some may seek for learning, some may desire the love of their fellows, and some may simply wish to enjoy at ease, the comforts of social joys. Some may look higher, and live for the glory of God and the spread of His Gospel. The boy as he grows up forms his plans, and the *man* matures them. He expects to attain *so much* while he lives, dreaming that his life shall run like the sun, accomplishing his work, and gradually declining to his rest. He would be willing to die when he has gained the end for which he would live. He says, "I am but at the threshold of life and I have many days to work in." He "rejoices in his youth, and his heart cheers him in the days of his youth." But he never lives to carry out his plans. One event after another brings him down to realize his weak condition, and to look back at the child-like simplicity of his youthful confidence. Whether he dies in his youth or lives to old age, he dies with his object unattained, and his hopes relinquished.

Thus it is with human life. It satisfies no man, for it is too short for any of his plans. No man will live, as he thinks he shall—no man will die as he thinks he may. Disease, like the worm at the root of a tree, may eat away the vigor of his youth, and with the strength of his body the resolution of his mind shall decay; or the other changes of life shall shape his course, and make him go as he thought he never would. Sooner or later, disappointment shall overtake him, and stop him midway in his course.

These reflections apply both to the righteous and to the wicked. The servants of God are never allowed to go on their own way. There is danger of selfishness and pride even in "seeking the kingdom of Heaven;" and the good Lord uses man's *weakness* and not man's strength. Even our plans to serve God in this life, are not carried out as we drew them. The youthful soldier is bold for his Master. He sees where others have erred. He sees what is wanting. He resolves what *he* will do, and he pushes eagerly on to do it. But the Providential Hand restrains him here, and forces him there, until he feels that it is not for him to plan, but to obey.

It would not do for him always to succeed, lest he should begin to feel that the Cross was a debtor to him, and not he a debtor for every good to the Cross. The poor sinner has his sins to find out and revenge, and God wishes him to feel his weakness and nothingness. God may call him to a peculiar work, and at his most useful hour, call him away to Himself. Moses seems never so necessary to the children of Jacob, as when he goes alone to the top of Nebo, to see the promised land and *die*. When the righteous man becomes the stay and support of his fellows, then most often is he taken away. When the Heavenly Light, which long has illumined the sanctuary of the "inner man," seems to stream forth in the radiant face of the saints, then like the bursting light, he vanishes from our view. To us it seems mysterious, but God works in His own way, and men are but His instruments. He uses them for His gracious plans, leading them in paths which they knew not, and out of their weakness perfecting His praise.

And if this life brings no satisfaction to the righteous, still less does it fill up the desires of the wicked. Little have they to stay their affections upon, for "the world passeth away," and its fashions are continually changing. Like "the troubled sea whose waters cast up mire and dirt," the mind of the worldling is restless and disturbed. Plans formed without the fear of God, may succeed awhile, only to bring greater disappointment in the end. And even in the height of worldly prosperity, what true joy, what real repose can there be to the spirit which has turned from the author of its being? That man shall go down to his grave disappointed, confessing that his life has been but vanity. It is all over with him; but he has never gained what he sought; he has never found the secret of happiness.

Now why is human life so unsatisfying to all? Short though it be, why is it not more worthy of a man's confidence? It is easy to answer. It is because man is immortal, because this life is but the beginning of his being, because he was "made in the Image of God." He is here upon probation, suffering the just consequences of sin, the child of a fallen race, and one whom God has redeemed. The one thing to be shown by this life, is what we will do for our salvation, whether we will serve God or not. Before us in our state of nature, comes the Law of God with the overflowing Grace of Christ, and God will only prove what *we* will do. Then unless He has some further purposes for which to try us longer, He will take us to a better life. To the righteous, this life is a scene of discipline; discipline by which the golden ore is refined, by which faith and love and holy hope are nourished, till "Christ is fully formed within us." Rising under trials, purified by affliction, strengthened by the inflictions of his own penitence, the believers goes weeping after His Lord, "sorrowing yet alway rejoicing."

And as for those who will not serve God, who from day to day resist His Grace; what substantial rest can they have in a more earthly enjoyment, which cannot satisfy the cravings of their souls? "They are weighed in the balance and found wanting." They have been proved. They will not serve God. They "die in their sins." Yet while they live, they shall not quench the proper hopes of their being, without the constant struggle of the immortal spirit. "There is no peace saith my God to the wicked." For man is born to live for ever, and he cannot sport away his probation, as if he were the child of time.

But this unsatisfying life is still our probation for eternity, and so it is invested with an awful importance. "As the tree falleth, so shall it lie." "If we sow here, we shall reap hereafter." Upon our use of human life, depend our portions in the life to come. Every man that lives, is either "working out his own salvation," or "treasuring up for himself wrath against the Day of wrath." Like "the vapor that appeareth for a time and then vanisheth away" our lives are flying by, and we have much to do for our souls. Moments, hours, days pass away, and we hardly notice them. But when the year comes round and so much of our life is gone, we cannot refrain from sadness, when we think how much we have lost, and lost for ever. We cannot but wish that we had better improved the time that has been so important for weal or wo. Blessed privileges and awful responsibilities have been ours. The Church has led us after Christ, opening every doctrine to our faith, and enforcing every duty. We have followed slowly, carelessly and unthankfully. Perhaps we have disobeyed altogether, and are now farther than ever from the way of Life. For indeed we are farther than ever from God, if this whole year we have stood still, "cumbering the Lord's ground." Life is short. Life is unsatisfying. And yet it is our only time to win the joys of Heaven; our only time to save our souls from death. It is *this* which makes us feel the *greatness* of life which is so little. Our very sadness is a proof that we have not lived as we should, that life after all is precious, that it is a momentous thing to be an accountable being.—Yes, life is *precious*; and it is this point which I pray God especially to impress upon your hearts. Life is precious, not in itself, for in itself it is unsatisfying, but as the trial-time for Eternity. If we would realize this, our years might come and go, and our joy should increase, that we are so much nearer our true home. We should not desire a long life, but we should rather long to "depart, and be with Christ, which is far better." But we do not realize how precious our days are. Through disappointment and sorrow we are often brought to see the vanity of earthly things; yet few take the lesson, and learn to live for Heaven. Alas! how shall poor man be raised from the dust to which he clings, from the corruption to which he is bound. Each one has but a few hours to spend here, and his great business is to prepare for the life to come. But he finds time for every thing else but the service of God. He has no time to seek God's blessing each day in His House, no time to repent of his sins, no time to examine his conscience, no time to pray, no time for the great end of his being. Merciful Lord! what is to become of him!—I cannot ask you to do anything for your salvation, which you do not *love* to do. An unwilling service is good for nothing. You need never regard what you do for form, reputation or pride, as an acceptable offering to God. Yet O! that we might love the ways of holiness, that we might place our chief happiness in doing the will of our Father in Heaven. If we have no time for self-discipline, no time to provide for our souls, what are we living for? How shall we ever lift up our hearts to the unceasing services above? Is it true that our hope of Heaven is an earnest, real, and sober hope; or are we deceiving ourselves! It is an awful question for us to determine. There is now scarcely a duty to which the Ministers of Christ may urge, but want of time is the ready excuse for neglect. There *is* little of time, it is true, but that little was given for our *trial*, and if we neglect to use it, we throw it away; and even worse, we abuse it to our everlasting woe.

At this time, then, let each one look well to his past life, that he "may recover his strength before he go hence, and be no more seen." How have we improved the dispensations of God's Providence? Have any been quickened to seek for holier lives? Has faith grown stronger, has love become more fervent, has hope become more true in any? Let us thank God for all His Grace, for all the manifestations of His Presence with us, for the tokens and earnests of coming glory. Yet we fear to look upon this part of the picture. "Our sins testify against us," and the heavy burden of past transgressions weighs us down. We have sinned again and again against our better knowledge; we have fallen repeatedly; we have been negligent and cold. Let us pray for contrition, and let that contrition lead to newness of life. "There is forgiveness" in the way of God's appointment, but it can only be gained by deep and painful repentance. Our souls must sicken at our sins, and before our wounds can be healed, the sharp knife must probe them. Yet let us not stand still till "the night cometh wherein no man can work." Let us be up and doing, for not long shall "the Lord delay his coming," not long shall the Bridegroom keep us in watching. How many are ready with "their lamps trimmed and burning?" Dark is the soul, when the light of righteousness is put out, when the oil of light, the Spirit of God, has been quenched. Sad is the unhappy state of that man who walks in darkness, closing his eyes, and hardening his heart against the word and will of God. "When a few years are come, then we shall go the way whence we shall not return." "What a day may bring forth we know not,"—"we know not what shall be on the morrow." But we are sure, that our death is near, that it is nearer every hour. That death, which comes to all, is death indeed to the unjust. But to those who have found safety in Christ, behold! out of death cometh forth life. They shall "awake in God's likeness," restored to His Image. For Jesus is "the Resurrection and the Life." "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."

God's dwelling among Israel rested on His covenant, His holy law. According as His covenant was observed, the law fulfilled, or not, it manifested itself by a richer blessing, or a severer punishment. If the covenant be entirely broken, God relinquishes His dwelling, and only the curse remaining behind, greater than that which overtakes those among whom He never dwells, indicates by its greatness, the greatness of the former mercy.—*Hengstenberg.*

For the Churchman.

The early converts to christianity often brought with them many of the prejudices, and the influence of many of the peculiar principles, which they had cherished in their former religions. This arose, either from their conversion having been too much a matter of outward profession, embraced with a view rather to some expected advantage, than to the satisfying of honest consciences, and therefore governed by a desire to lose as little credit as may be with former associates; or from a weak and deluded judgment, which hindered a full reception, and the full influence, of the evangelical system. Hence, many of the early heresies and schisms had their origin in heathen philosophy and mythology; while converts from judaism not unfrequently adulterated the pure maxims of the gospel with the peculiar religious tenets in which they had been educated.

No error of the latter description was more prevalent, or took a stronger hold on the prejudices of those who cherished it, than the idea that the rite of circumcision was permanently obligatory even on those who had embraced christianity. This arose from a pharisaic and superstitious attachment to the ceremonial law, and from the prevailing repugnance among the jews to the idea of any but themselves being admitted into covenant with God. When therefore a Gentile was converted, the maintainers of this error insisted upon his being circumcised, in order to fit him for covenanted mercy. Much solicitude is manifested by the sacred writers, particularly St. Paul, to correct this error. The memory of the careful reader and hearer of the New Testament, is at once supplied with many passages illustrative of this. The foregoing remarks have been made with the view of introducing one of these passages, which is deemed particularly appropriate for reflection on the Feast of the Circumcision of our Lord Jesus Christ, and New Year's day. "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature."*

Although before Christ organized His Church, the rite of circumcision was binding, and His submission to it—seeing that His divinity gave Him full control over the events even of His infancy—is an example of reverent observance of the ordinances of the Church, which fixes no small degree of moral guilt on those who either renounce or neglect them; yet His Church having superseded the Mosaic, circumcision is among those things respecting which it is said, on account of "the bringing in of a better hope" than "the Law," that "there is a disannulling of the commandment going before."† Whether then a man is circumcised or not, matters nothing in the religion of Jesus Christ. The Gentile, as well as the Jew, has free access to that better dispensation. A new means, and new terms, of covenant are appointed; by complying with which, without any reference to previous requisites, all men are called to become the people of God; and all who, admitted by that means (baptism, which has taken the place of circumcision) into the covenant, manifest, by the renewal of their hearts and lives, their sincerity and faithfulness, will be accepted as His people. "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but *a new creature.*"

We have a key to the meaning of this phrase, "new creature," in the parallel passage, "In Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but *faith which worketh by love.*"‡

The new creature, then, sometimes called the new heart, sometimes newness of life, which is indispensible to consistency in the christian profession, and which "availeth in Christ Jesus," is found in faith working by love. In this consists the true renovation, the change of heart, which forms the christian character. It is "the true circumcision of the spirit," which is essential to obeying "in all things" the "blessed will" of God,§ and thus being His faithful and obedient children.

"Faith which worketh by love." Without *faith* it is impossible to please God. This alone furnishes the vital principle of the christian life. It must supply the measure of duty, the reasons of duty, the motives to duty, and the view we take of duty, or our works cannot be the good works of the gospel, which only are pleasant and acceptable to God.

"Faith which *worketh.*" It must be active and energetic. No feelings, no frames of heart or mind, no experiences, no assurances, without *doing*, in the government of our principles, affections, tempers, and passions, in all the social duties of the state of life to which it pleases God to call us, and in all the holy acts and exercises of the gospel, are the true faith which God requires.

"Which worketh by *love*"—that love of God above all things which looks to Him and Him only for the rule and measure of duty, and receives His teaching, and obeys it, with a good will, a heartiness, and an unreservedness, which springs from the affectionate devotion of all the heart, all the mind, all the soul, and all the strength;—that love of our neighbor, which is honestly and fairly equal to the love of ourselves.

It would be impossible, within the present proper compass, to consider all the particular practical bearings of the evangelical view of that "new creature" which "availeth in Christ Jesus," so as to give us reasonable hope of being His justified servants here, and of being allowed to enter into His joy hereafter. On some leading particulars, however, it may be well to reflect.

The renewed man not only assents to the general propositions of the existence of God, and of His possessing in perfection all the attributes connected with His providential superintendence and control; but brings these truths home to his heart, and gives them a commanding influence over his character and life. He always remembers that God is a perpetually present witness of his conduct, however darkness may surround him, or seclusion shut out the observation of fellow men; that every uttered word enters into His ears; and that even the secrets of the heart are plain and open to Him. Therefore is the fear of God always before his eyes; and never losing sight of a present Deity, and never forgetting his awful responsibility, he strives to preserve consistency of character and conduct, and in all situations, and under all circumstances, is known as the good, benevalent, sincere, and conscientious man.

Faith in God as the governor of moral agents, fitted by His infinite wisdom and power to give laws to His creatures, and inforce their observance, the renewed man cherishes as a constantly controlling principle. The law of God is ever in his mind, and the subject of his constant and most serious study. He faithfully seeks the right guidance to a proper understanding of it which its Divine Author has established in His Church; and adds to faithful fervent prayer that he may be herein blessed with success, the further earnest prayer and effort that he may in all things conform to the requirements of that law. His Heavenly Father's appointment gives a sanction and a value which leave no room for discrimination touching the claims of the matters thus enforced. He regards no point as left to his discretion. Preference of one divine command to another, or an idea of greater obligation to the observance of one than another, finds no place in his mind. However unaccountable, however mysterious, however apparently unimportant, however in any way trying or humiliating, any requisition of God's law, is of no consideration with him. *Thus it is written*, settles the question of duty. Entire and implicit obedience he regards as his only proper, safe, and grateful course.

His faith in Christ is not merely the matter of course, or of the cold and speculative character, so congenial to the natural man. He deeply feels that he needs Christ as his Saviour, that his sins separate between him and his God, and that his only hope is in his Divine Mediator. His trust is full and entire in that Mediator's atonement; in the sufferings and death, whereby He made satisfaction to divine holiness and justice for the sins of men, so that repentance, which would be nothing without Him, may be a condition of pardon and justification; in the perfectly righteous and meritorious obedience whereby He purchased a claim to the favor of God, which, of course, because of His divinity, not needed by Himself, is His to give to His redeemed people; in the intercession whereby He pleads in heaven the merit of His atonement and obedience, and thus draws down blessings on the faithful, and procures acceptance of their services and good deeds, wrought through faith in Him; in the sufficiency of preventing grace, the purchase of His mediation, which inclines and enables men to enter on a religious life, and of the co-operating grace, also His gift, whereby they can proceed therein, and discharge the required duty of working out their own salvation; and in that continued exercise of His merciful interposition, whereby the imperfections of our services, if rendered in the true faith and spirit of the gospel, will be overlooked, and ourselves, in sparing mercy, be accepted and blessed.

Intimately connected with these characteristics of the renewed men, are the humility and self-suspicion which mark his religion. Modest and retiring, rather than forward and ostentatious, it seeks the acceptance of God, and not the praise of men.

The worldly mind will not often object to religion, provided it can be made subservient to fondness for a name in the world, and the admiration and flattery of fellow men. There is not a more dangerous artifice of our spiritual enemy, than that called in Scripture his assuming the form of an angel of light. Thus he strives to bend to his purposes even a feeling of religion, and a desire to discharge its duties, or profess its sensibilities, by mingling with them self-complacency, and a fondness for display and credit, inconsistent with a true evangelical character. If he succeeds in this, he cares not how much religion we may have, well knowing that brought to the gospel standard, it will be found miserably defective, and be most probably followed by utter disappointment of the hopes reposed in it.

The faith of the renewed man fills him with godly sincerity, earnestness, and zeal. A worldly conscience may be somewhat tender on the subject of religion; but it is soon satisfied. An occasional reflection, a tolerably regular observance of certain duties, a well expressed wish for the advancement and interests of the gospel, a decent profession of being a christian, keep it quiet. But the energies of our nature, earnest feeling, hearty application, liberal contribution, zealous personal exertion, are reserved for the pleasures, the pursuits, and the increase and safe keeping of the treasures, of the world. This, surely, is not the religion of the gospel. God, eternity, heaven, hell, are not subjects to be thus lightly treated with impunity. Faith and hope are not such meagre things. Charity will not so hold excused those whom God hath bound to it as the highest of the duties required at their hands. How do reason and common sense laugh to scorn such profession of a religion which requires all the heart, all the mind, all the soul, and all the strength!

True renewal in Christ Jesus, makes the heart firm and disinterested in duty; and casting aside the fear of man's displeasure, or the seeking of his favor, and all selfish and time-serving regard to consequences, goes straight forward in search and prosecution of *the right*, knowing assuredly that that only has promise of the divine blessing, and of freedom from consequences, which, however otherwise to human apprehension, must, in the end, be bad. That cannot be the true and living faith of the gospel, which does not thus manifest itself, and do its genuine work.

Evangelical newness of heart exerts a most consoling and edifying influence over the Christian's view of the dispensations of Divine Providence. Seeing in Him the merciful Father of all, reconciled to our guilty and miserable race through the mediation of His Only Begotten Son, whose goodness never forsakes Him, and is over all His works, and whose punishments are prompted and governed by His parental love; and regarding himself as of feeble and erring judgment, incapable of determining what is really best for him, and as a probationer for another and an eternal estate; he keeps his mind fixed on that as the great object of his being, and as a state, in *comparison* with which the present sinks into insignificance; but in *reference* to which, the events and circumstances of this life have imparted to them an infinite importance. Whatever good he enjoys, he receives as from his Heavenly Father's bounty, is grateful to Him for it, and strives to improve it to the honor and glory of the Giver, and, as required by Him, to the benefit of his fellow-men, and his own spiritual and eternal good. When adversity, affliction, or disappointment, marks his lot, he doubts not that that too is for the best, is the wholesome chastisement of a loving Parent, and is designed as a means of preparation for a better world. He receives it with meekness, resignation, and cheerfulness, and prays and endeavors that it may make him more earnest in feeling and bewailing his sinfulness, in renouncing the world, living above it, setting his affections on spiritual and heavenly things, and striving for an inheritance in a better country.

Let us remember that Holy Scripture is fuller and plainer on no point, than on the requisition of this character of a new creature, as indispensable to our pleasing God, and being subjects of his favor in time and through eternity. "If any man be in Christ,"—and but in him, where can we be safe? where happy? where otherwise than in a state of awful and hopeless danger?—"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."* The feelings, dispositions, and attachments, of a fallen and corrupt nature, are

* Galatians vi, 15. † Hebrews vii, 18, 19.
‡ Galatians v, 6.
§ Collect for "The Circumcision of Christ."

* 2 Corinthians, v. 17.

exchanged for those, spiritual and holy, of a state of grace. The maxims and principles of a wicked world are renounced, and those substituted which are proper to one who, having been received into the congregation of Christ's flock, has become a member of His body, the child of God, and an inheritor of the kingdom of Heaven.

Never is it more seasonable for us to ask whether this is so with us, than when we are just entering on another year of our probation for eternity. Would we judge rightly of the awful moment of the inquiry, we should bear in mind the truth, enforced by every day's observation, that we may have passed the last year that will be completed during our stay on earth. Many, whose prospects of life, at the commencement of that just terminated, were as flattering as ours, have left mournful testimony that we can call no day our own. And could they be permitted to come before us—now that they have known what it is to die—now that they have entered the eternal world—now that their destiny is fixed forever—what language, think we, would they use? what entreaties? what warnings? what expostulations? What would they say of the duty of being new creatures, of being in Christ Jesus, united to him by a true and living faith?

Now that a new year of our life is commencing, let us earnestly seek, and faithfully improve the offered grace of God in Christ, that "being regenerate and made" His "children by adoption, we may daily be renewed by" His "Holy Spirit." † This will minister to our more real enjoyment of God's temporal blessings, and be a means of making us happy in the possession of those purer and better joys which the world can neither give nor take away; of the only true and sufficient consolation and support in trials and sorrows; of peace and hope in the hour of sickness and death; and of preparation for the new year of glory and happiness which will open upon the faithful soul, when its years on earth shall have all been numbered.

In tendering to his readers the Christian greetings of the season, the writer would affectionately express his heart's desire and prayer to God for them, that He would send His Holy Ghost, and pour into their hearts that heavenly grace which will incite them and enable them to devote themselves to Him in newness of life; that He would direct, sanctify, and govern them, through all their probation, in the ways of His laws, and in the works of His commandments; that He would grant them every temporal blessing, which, in His infinite wisdom, He may see to be most for their real and permanent welfare; that He would comfort and support them under all their trials and afflictions; that He would especially fill them with spiritual benediction and grace; and having been their Guide through life, sustain and comfort them in death, and make them eternally happy with Him in heaven, His dwelling place.

B. T. O.

† Collect for the Christmas week.

For the Churchman.

"Address of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge."

This extraordinary sheet is intended, it seems, for every clergymen in the Church, without reference to his integrity as a Churchman. I cannot otherwise account for its having reached one in my obscure position, than by supposing that the alphabetical list of the clergy is the guide by which we are to be found. Viewing our whole order as thus exposed, wlll not any one of us be warranted in calling attention of the rest to the importance of having their minds well informed in regard to the objects of the above named Society, before they suffer themselves to be decoyed by its title?

The circular well says, "Our system of doctrine will be readily recognized by a statement of a few of its particulars,"—*well*, if it be not superfluous. But I am inclined to think it was not called for. It is *prima facie* evidence of want of confidence in the Church, when any set of men feel it to be necessary to organize into a society to free the Church from error. It takes their wisdom individually to see the errors which the Church has not seen, and their action collectively to check the current which the Church cannot successfully oppose. Where, I would ask, was the necessity to say a word more in regard to the system of doctrine? But the rage to form societies! Let those whose society is the Church of the living God avoid it. All they need to do is to act the part of consistent Churchmen. It will be enough, if, in their individual capacities as members of God's great society of the faithful, they maintain its true principles. But this, no one will suppose can be done on a few sheets of paper. No; it would take many to point out even the errors of the very Address whose title stands at the head of this communication. But in this little article I can glance at a few of them. "*Pardon* the direct gift of Christ to every one that 'believeth with the heart,' with no intervention other than that needed to bring him to faith; not dependant on a priestly or any human intervention for the forgiveness of sin." Now as the only authority that some men seem to allow, besides that of the Scripture, is that of the Articles, it would be needless to refer them beyond the Articles. This, however, would be enough, if they were willing to come up to it. Reference to Article XXVII. is all-sufficient. The next error that I mention, (not the next in order in the circular, but the next that I shall mention) is, "*The Church*, 'the blessed company of all faithful people.'" And here I would only refer to the Churchman's definition as contained in Article XIX. interpreted by the preface to the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons.

But this short communication is not intended to show all the errors of the circular. Diffidence would have deterred me from what I have written if I felt that it was my little self against the great names that appear in the circular, especially when I notice that "nine Bishops" have given "the sanction of their names." But it tis not this one against such a host. While the weak may be opposed to the weak, there are the mighty of the past and the present to be set against the strong: and he, that can do no more, can cry, *take care!* That word "evangelical!" How it is used to smuggle in what is at variance with the teaching of the Church. Let Churchmen bear in mind that, confining this term to mean, *agreeable to the truths of the Gospel*, they cannot be more actively and advisedly engaged in "the promotion of evangelical knowledge," than when employed as the Church's servants, and not the agents of human societies, in carrying forward the cause of the Church independently of all combinations.

MILLEDGEVILLE, Ga. W. J.

For the Churchman.

GOOD NEWS.

From a late New York Observer, we learn that the third Presbytery of New York, lately held an "Union Prayer Meeting." This Presbytery consists of fourteen Churches, some of them very large. We presume the Ministers of these, as also their brethren in the other Presbyteries, have faithfully preached evangelical doctrines, especially that of "justification (salvation) by faith alone." They have denounced *sacramental religion* or the belief in the *efficacy* of *sacraments*. They have unsparingly *condemned Puseyites* and *Papists*, and *their soul destroying errors*. They have labored in this calling faithfully, and what is the result? They say "The additions upon profession, to all the Churches connected with the third Presbytery, fourteen in number, for the year ending in October last, were only seventy-seven, and the third and fourth Presbyteries together, embracing twenty-seven Churches, report only one hundred and fifteen additions within the same period, *or less than an average of five to each Church*. For all the Churches represented by the Synod of New York and New Jersey, one hundred and twenty in number, there were within the same time only three hundred and ninety-nine additions by profession, or *less than four to a Church*. And every evangelical denomination in the land, has within the last year *lost in numbers*."

At this account every true Catholic christian will rejoice, and thank God that at length people begin to realize the monstrous errors taught by these preachers—and to see that by submitting to their influence, they are endangering their souls. God grant, that there may be no more converts to a system which leads to pride, self trust, and eventually the loss of the soul.

X.

THE CHURCHMAN.

NEW-YORK SATURDAY, JAN. 1, 1848.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

The Protestants of Great Britain and their descendants in the United States form two grand divisions; the one consisting of those who belong to the Church of England and the Protestant Episcopal Church in the United States, and the other comprising the large body of dissenters from the Church of their fathers, commonly known as Presbyterians, Baptists, Methodists, Unitarians, &c., who again are sub-divided into countless subdivisions, representing every variety of opinion from stark Deism up to the most rigid supra-lapsarian Calvinism. The grand characteristic of the former division of Protestants is faith in the word of God as interpreted by the ancient Church *i.e.* the Book of Common Prayer; that of the latter, faith in the word of God as interpreted by each man's private opinion, which is too apt to be his humor or fancy.

This latter division of Protestants, this vast congeries of sects, have, notwithstanding their variety, certain exponents of unity; such, for instance, as the World's Convention, Evangelical Alliances, American Societies for the diffusion of the Bible with no man's note or comment, or (for extremes meet) with every man's note and comment, for the circulation of tracts, &c., &c. But their most definite form and representation of unity is the *New England Society*, which meets annually on the 22d of December to commemorate the virtues and the arrival to this Western Hemisphere of the Puritans, from whom all American Protestants of the second division are descended.

The Puritan Protestants have a custom, it seems, of testifying their spiritual joy by a good dinner; and on the last 22d, having had "the introductory prayer," and Mrs. Heman's "Pilgrim Fathers," and a suitable oration in the Tabernacle, the New England Society adjourned to the Astor House in the evening to partake, according to custom, of the Dinner. "Among the distinguished gentlemen present," as we read in one of the daily papers, "there sat, on the right hand of the President, the Rt. Rev. Bishop HUGHES, John A. King, Esq., President of the St. Nicholas Society; James Reyburn, Esq., President of the St. Patrick's Society; the President of St. David's Society; Col. W. Burnett, and several other gentlemen; on his left the Orator of the Day, Mr. Maxwell of the St. Andrew's Society, Mr. Bierwirth of the German Society, Mr. Lentilhon of the French Society, Commodore Sloat, and others."

It seems also that the Puritan Protestants, (or, if the reader please, the Protestants *par excellence*, we wish only to distinguish them from Church Protestants,) have a custom of drinking toasts, i. e. of expressing some joyous sentiment in unison by quaffing a glass of wine. Among the toasts announced on this occasion by the President of the Society was, as we learn from the aforesaid voucher, "The present Sovereign Pontiff of Rome, Pius IX.:" And we further read:—

The toast to PIUS was drank with the greatest enthusiasm. Bishop HUGHES replied to it, expressing his embarrassment at his truly novel position. If he were to give way to his feelings, he should almost question the reality of what he saw around him, or doubt his own identity. He would return his own thanks, and as far as he was worthy to do so, those of Pius IX, for the honor just received at the hands of the Chairman, an honor of which he was deeply sensible. It was a gratification for him to say that the promise of the elevation of Pius IX, to the Pontificate was full of hope. He believed God had prepared him for his great task with a clear head and a strong heart. (Applause.) For himself he felt much in the situation of the man in the old English legend, whose horse had been taken away while he was asleep, and who reasoned according to the Aristotelian logic, that if he were himself he had lost a horse, but if he were not he had gained a cart. (Applause.) To think that he who used to be called Bishop Hughes, found himself in the midst of the New England Society, and heard the health of PIUS IX. drank with so much enthusiasm made him almost doubt the reality of things.—*N. Y. Tribune, Dec. 23.*

Whether Bishop Hughes truly represented his own condition or not, is a point of which he is doubtless himself the best judge. But one thing is certain, viz., that if the Bishop were a meet representative of *Giles Scroggins*, (for in the more congenial report of the *Courier*, the Bishop is said to have given *Giles Scroggins* as the name of his worthy type,) he had *many brethren* to share with him the honor. The Puritans who used to show their contempt of Holy Days, by feasting on Good Friday and fasting on Christmas, who discarded every symbol of communion with Papists, not excepting even the Apostles' Creed and the Lord's Prayer, and who made it a prime article of their faith—which faith was none—that the Pope is the incarnation of Antichrist, might well, we think, doubt their identity when they found themselves celebrating *the anniversary* of "the Day of the Pilgrim's Landing," in communion with a Roman Bishop, and expressing their joy in the Pontificate of Pius IX, not indeed by eating a mince pie, but by drinking a glass of wine. Indeed we cannot but suspect Bishop Hughes of indulging in the satyrical: for he as a Roman Bishop, *ex virtute officii*, is entitled to every novelty of position, and can hardly be surprised to find himself in any; and we must, therefore, suppose that his dignified comparison was meant as a covert satire upon the New England Society.

The whole affair is significant and deserves a graver comment; and this we shall give in the words of a sensible man who wrote some hundreds of years ago; *mutatis mutandis*, that is, substituting for *Deism*, *the religion which is common to Dissenting Protestants*, it suits the occasion as well as any thing we could write; or rather we may say, it is a prediction, of which the last New England Dinner denotes the fulfilment.

"We know the transition is very easy from superstition to infidelity; and I should be very glad to know, why it should not be as easy from infidelity to superstition; since we are very apt to run from one extreme to another. The present declared scheme of *Deism* is this: that people must be left to collect every one a religion for himself independently, according as their ignorance, short-sightedness, or passions, which to be sure they will call their reason, shall mislead. Now as the best King that ever sat upon the throne could not wish a nation more happiness than that the precepts of the Gospel should be universally obeyed, and the doctrines of it, those strong incentives to virtue, universally believed throughout his kingdom; so the most ill-natured being, the most accursed spirit, could not wish a nation greater confusion than their scheme, so big with evils, would occasion if it should take place. The consequence of which would be, that as soon as the people opened their eyes, and saw the numerous train of miseries that it had plunged them into, how an unrestrained freedom of thought had everywhere produced a correspondent freedom in action, they would conceive an utter abhorrence of what had been the source of so many evils; and resolved to fly precipitately through an inveterate, undistinguishing hatred, as far as ever they could get from infidelity, (the farther, they would think, the better) they would run into the very jaws of Popery. They might indeed rove about for a while pleased in the mazes of error; but weary of so many crude notions, weary of wandering, ever *seeking rest, and finding none*, they might be tempted at last to take up with a pretended infallible guide. Thus this nation would tread in a round of error. The cant and enthusiasm in the time of the grand rebellion begat in the next generation an abandoned profaneness and immorality, which was productive of infidelity, which hath been growing ever since; and may at last, if it goes on, produce enthusiasm or something worse. We dance in a circle, and may end in the same point where we set out."—*Seed's Sermons, Vol. 3, p. 200.*

We transfer to our columns this week, with much pleasure, from the Church Times, a notice of Dr. Turner's work on the Jewish Rabbies, (lately published by Stanford & Swords,) by one of the ripest scholars, and soundest divines of our Church. We are the more gratified in bearing our humble testimony to the excellence of this work, from the fact that we have been reluctantly constrained to take a different view of some previous works of the learned professor.

In connection with our former notice of Dr. Turner's work, we quoted a passage from Archbishop Laud, bearing on the Millenary Scheme. Bishop Sheridan, who flourished shortly after Laud, refers to a somewhat grosser view of the same scheme, as prevailing in his time. The passage is from a sermon on the text, "The Lord is at hand."

"But there is a generation of people, called the *Chiliasts*, and the *Fifth Monarchy* men, that will have the Lord at hand another way; that is, to reign a thousand years here upon earth; and they say, it is about this time he is to reign; perhaps that's the reason they endeavor to dethrone kings, to make way for the sceptre of Christ. Cerinthus, the heretic, was the first broacher of this phantom, not unlike the golden age of the poets, or the phantastical paradise of the Mahommetans. Several of the Fathers, as Irenæus, Papias, Tertullian, Lactantius, and Methodius were tainted with it; but they differed with the Chiliasts in two points; for,

First, They allowed not of corporal delights.

Secondly, They did not approve of the restitution of the Judaical Law.

The world, say they, shall last for six thousand years, and the seventh millenary must be a Sabbath of rest. The prophets foretell of plenty in the kingdom of Christ: rocks, sweating rivers of wine and oil; all which they apply to this phantasm, to amuse their seduced followers, and bring in by head and shoulders, to confirm this dream, that of the first and second resurrection; and plead that the saints are heirs to all things: though it be evident that the first resurrection is meant of the soul out of sin, and the second of the soul and body unto glory. But their main pillar is in the 20th ch. of the Revelations; and the ill luck of it is, that they agree not in any one thing among themselves: for some will have one *millenary*; and others with Brightman, will have two *millenaries*. By the angel, some understand Christ, others Constantine the Great; by the dragon, some understand Satan, others the Roman Emperor; some will have the first thousand years of Satan's being bound to begin at the birth of Christ, others at the preaching of the Gospel, others at the time of Constantine, others at the cessation of the Gothick persecution, about the year 573. So that by this last account, we are entered about fifty years into this reign. But I shall insist no longer on these whims, so repugnant to the Holy Scriptures.

Christ reigns always in his Church, though not visibly to mortal eyes; and Satan has been bound in part with the chains of the gospel, ever since Christ overthrew the 'strong man.'"

THE CHURCH ALMANAC.—We notice in the last Calendar a communication pointing out several inaccuracies in the Clergy List contained in the Church Almanac for 1848. We are requested to say, that, with a single exception, these were all corrected in the Third Edition, and would not have been found in the second, published in September, if a copy of the Connecticut Journal could have been obtained in the city. It is, of course, impossible that a Register of this sort can be even measurably accurate unless *official* information can be obtained. How sparingly this has been meted out to the Church Almanac may be inferred from the fact, that during the year but *five* Documents have been forwarded to its address—among which was not the *Connecticut Journal*, or the *Catalogue &c., of Trinity College*. The former was given to the Agent by a clergyman, in October; the latter he has not seen. A tithe of the time spent in pointing out error, publicly—which can answer no good end—if bestowed in communicating information in season, would be sufficient to ensure all the accuracy that can be desired.

It may perhaps be well to state, that the gentleman who, for several years, has gratuitously given his editorial services to the Almanac, is not responsible for the present number, being absent from the country.

THE WORK CLAIMING *to be the Constitutions of the Holy Apostles, including the Canons; Whiston's version, revised from the Greek; with a Prize Essay at the University of Bonn, upon the origin and contents.* Translated from the German by Ira Chase, D. D. New York, D. Appleton & Co., 200 Broadway. Philadelphia, Geo. S. Appleton, 148 Chesnut st., 1848.

Those of our readers who are acquainted with Whiston's Primitive Christianity, and with the design of that remarkable man in writing and translating the Constitutions, will perhaps look with suspicion on this work. But there is no occasion, we think, for this feeling. The very title of the work shows that there is no intention on the part of the editor to revive the extravagant pretensions of Whiston, who supposed the Constitutions to be the genuine work of the Apostles: and the Catholic doctrine of the Trinity rests on too solid a basis to be affected by any suppositious work. We are therefore disposed to welcome the re-publication of a work which is valuable for the light which it throws on the opinions, manners, and worship of the Church, in the age which produced it. We only regret that the Greek has not been given with the translation.

The Prize Essay appended to the constitutions is the most thorough investigation of their origin and history which is anywhere to be found. The author discusses minutely the theories of preceding writers respecting them, and leaves nothing unsaid in support of his own conclusions. He assigns to the eighth book a later origin than to the preceding seven, and designates certain parts of the seven which he supposes to be interpolations. The result to which he comes, in regard to the true date of the seven books, interpolations excepted, we give in his own words:

We enter now upon the following course:—we state briefly in the outset the result of our inquiry; and then point it out, step by step, and endeavor to vindicate it amply, in the investigations respecting each individual book.

Our discussion of the external testimonies respecting the Constitutions has shown that Eusebius, Athanasius, and Epiphanius can be admitted as vouchers, that already during the whole fourth century the Constitutions had been extant and known. This is, therefore, for us a fixed historical point, and we shall be obliged to seek the age of the Constitutions before that time. Indeed, their first seven books contain nothing which we might be obliged to consider as belonging to a later time, if we except a few interpolations, which were made after the time of Epiphanius, and which we will point out in an investigation devoted to that subject. As these are not very considerable and extensive, we pass over them here. They can have no influence upon the determination of the age. The external testimonies constrain us, therefore, to seek for the origin of the work before the fourth century; and with this all internal evidences agree. Now, in reference to the contents, the Constitutions bear on themselves the clearest impress that they must have arisen towards the end of the third century. Their whole contents testify to this most strikingly. The form of their public Divine Service; their whole ritual and disciplinary institution, which they bring before us, the state of their teachers and servants of the Church; finally, the whole plan and object for which the Constitutions seem to have arisen, are so many proofs in favor of our assertion. The whole internal and external form of the Church, as it presents itself in these writings, we find again in the third century; and the agreement is so great, that it can be pointed out even in the most inconsiderable things. But there is another circumstance which very much facilitates the determining of the age of the Constitutions. They evidently bear, in a high degree, *the impress of the age of Cyprian*, and have proceeded entirely from the spirit and aim which Cyprian had. The idea of the Church, the notion of the excessive regard for bishops, is also the basis of our Constitutions. We shall be able to follow the agreement with words and ideas of Cyprian, even in the minutest parts of the goverment of the Church. It will also not be difficult for us to exhibit the argument of our Constitutions with some few writers who flourished in the middle and towards the end of the third century. But since Cyprian was not acquainted with them, and no writer of that age mentions them, we must assume, that in the time of Cyprian, the Constitutions were not extant. For had they been extant, it cannot be supposed that they would not have been used in the numerous contentions, for example respecting the reception of those who had fallen away (the *lapsi*), and on many other occasions. This permits us to conclude that they arose not long after Cyprian, towards the end of the third century, in some oriental Church; and that they proceeded from an author who had adopted the principles and ideas of Cyprian, and wished to transmit them perpetually to the oriental Church. As we have now established the end of the third century for the age of the first seven books, so, for the age of the eighth book, we name the end of the fourth, or at the worst, the beginning of the fifth century, in favor of which speaks the external testimony of the *Incomplete work on Matthew*, which, however, we will prove chiefly by a thorough comparison with Chrysostom.

Among the objections to this early date is the fact that the Greek of the *Gloria in Excelsis* is found in the Constitutions, the objection being that there is no testimony that this hymn was extant at the end of the third century. The fact that the ancient Liturgies were orally preserved long before they were committed to writing, deprives this objection, in our judgement, of weight; but the author of the Prize Essay, without adverting to an argument that would have no force with his more rigid readers, triumphantly refutes the objection by a quotation from St. Athanasius; who, in his *de Virginitate*, giving instructions for worship, directs those whom he addresses that they should use at the break of day the psalm, "O God, my God, early in the morning will I seek thee," and afterward the hymn "O all ye works of the Lord, bless ye the Lord," and "Glory be to God on high, and on earth peace, good will among men," &c. Athanasius was born A. D. 296, and "we can safely conclude that a hymn which he presupposed to be so well known that he mentioned it only by the first lines, did not have its origin in his times."

We quote this as a valuable testimony to the antiquity of the "angelic hymn," (the Greek of which the author of the Essay gives in a note *divided into stanzas*,) without intending to express an opinion on the author's hypothesis as to the origin of the Constitutions.

THE POETICAL WORKS *of John Milton. With a Memoir and critical remarks on his genius and writings, by James Montgomery;* and one hundred and twenty engravings from drawings by William Harvey. New York; Harper & Brothers, Publishers, 82 Cliff-st.

This is, we believe, the most beautiful edition of Milton ever published in this country. The paper is of excellent quality, the type new, the engravings expressive and highly finished, and the whole exterior befitting the contents. We call attention to it as a book suitable for a gift of the season. It is but fair that the poet should be introduced by an unqualified admirer, and such is Mr. Montgomery, from whose introduction we make a somewhat long quotation:—

The burden of *Paradise Regained* is our Saviour's temptation by the devil in the wilderness. This production has been unworthily disparaged; a sober judgment will, probably, pronounce it inferior to its predecessor only in proportion as the action, passion, and moral of the subject are necessarily inferior. Our Lord's obedience, in that hour and power of darkness, was but one step in his suffering life, and toward His atoning death, by which, at His glorious resurrection and ascension, "He opened the kingdom of heaven to all believers."

The following extracts from this neglected poem will sufficiently show that, when the theme admitted of noble expressions, there was no falling off of genius in the author to give utterance to such. The tempter plays his part with consummate address, under the various disguises which he assumes. Through all of these, however, Jesus discerns him, and defeats his devices; confuting his arguments, and confounding his sophistries, though both are set forth with all the splendor of eloquence, and the subtlety of perverted logic; while the Redeemer's replies are in the plainest language that human invention could put into the mouth of Him of whom it was said, "never man spake like this man." The narrative and descriptive portions of the work are of the richest materials and rarest workmanship.

When Satan from "the specular mount," is showing to our Saviour all the kingdoms of the earth and their glory, the discovery of the Parthian armies in motion affords a magnificent spectacle:—

"Now the Parthian king
In Ctesiphon, hath gathered all his host,
Against the Scythian, whose incursions wild
Have wasted Sogdiana; to her aid
He marches now in haste; see, though from far
His thousands, in what martial equipage
They issue forth, steel bows and shafts their arms,
Of equal dread in flight or in pursuit;
All horsemen, in which fight they most excel;
See how in warlike muster they appear,
In rhombs, and wedges, and half moons, and wings.

He looked, and saw what number numberless
The city gates outpoured, light armed troops
In coats of mail their horses clad, yet fleet and strong,
Prancing their riders bow, the flower and choice
Of many provinces from bound to bound.

* * * * * * *

He saw them in their forms of battle ranged
How quick they wheel'd, and, flying, behind them shot
Sharp sleet of arrowy showers against the face
Of their pursuers, and overcame by flight;
The field all iron cast a gleaming brown:
Nor wanted clouds of foot, nor on each hour,
Cuirassiers, all in steel for standing fight,
Chariots, or elephants endorsed with towers
Of archers; nor of laboring pioneers
A multitude, with spades and axes arm'd,
To lay hills plain, fell woods or valleys fill,
Or where plain was, raise hill, or overlay
With bridges rivers proud, as with a yoke:
Mules after these, camels and dromedaries,
And wagons fraught with utensils of war."

Our mighty poet here marshals the words of the English language like disciplined troops, and makes them move, advance, shift, and perform all the feats and manœuvres which, in this marvellous paragraph, he represents the Parthian armies as performing. So perfectly do the sounds, the turns, and the pauses of the verse, though addressed to the ear, convey to the eye the images which they are intended to depict.

The greater part of Book IV. is equal to any thing corresponding with the subjects in the former poem. The vision of Athens excels in beauty and splendor all that her own poets, historians, and orators have said in her praise. But another scene will be as seasonable here, to exhibit the undiminished talents of the author of *Paradise Lost* in *Paradise Regained*:—

"Darkness now rose,
As daylight sunk and brought in lowering night,
Her shadowy offspring.
Our Saviour meek, and with untroubled mind,
After his airy jaunt, though hurried sore,
Hungry and cold, betook him to his rest,
Wherever, under some concourse of shades,
Whose branching arms thick entertwined might shield,
From dews and damps of night, his sheltered head,
But sheltered slept in vain; for at his head
The tempter watched, and soon with ugly dreams
Disturbed his sleep.
And either tropic now
'Gan thunder, and both ends of heaven; the clouds,
From many a horrid rift, abortive poured
Fierce rain with lightning mixed, water with fire
In ruin reconciled: nor slept the winds
Within their strong caves, but rush'd abroad
From the four hinges of the world, and fell
On vex'd wilderness, whose tallest pines,
Though rooted deep as high, and sturdiest oaks,
Bow'd their stiff necks, loaden with strong blasts,
Or torn up sheer.
Ill wast thou shrouded then,
O patient Son of God! yet only stoodst
Unshaken! Nor yet staid the terror there;
Infernal ghosts and hellish furies round
Environed thee; some howled, some yelled, some shrieked,
Some bent at thee their fiery darts, while thou
Sat'st unappall'd in calm and sinless peace.
Thus passed the night so foul, till morning fair
Came forth with pilgrim steps, in amice gray;
Who, with her radiant finger, still'd the roar
Of thunder, chas'd the clouds, and laid the winds;
And grisly spectres, which the fiend had raised
To tempt the Son of God with terrors dire.
And now the sun, with more effectual beams,
Had cheer'd the face of earth, and dried the wet
From drooping plant, or dropping tree; the birds,
Who all things now behold more fresh and green,
After a night of storm so ruinous,
Cleared up the choicest notes in bush and spray,
To gratulate the sweet return of morn."

The exquisitely touching apostrophe—

"Ill wast thou shrouded then,
O patient Son of God!"

offers an example of the most delicate skill, in turning the *description* of the horrible effects of the storm into a *realization* of it to the reader himself, who feels as though he were standing by the poet, looking on and listening, while the latter repeats in tones of tenderest sympathy, to the divine sufferer; the hideous phenomena as they occur in succession, to "scare him with visions, and terrify him through dreams," "As Job, the type of our tempted Redeemer," describes himself to be haunted with all. Then, what can be more sweet, reviving, and delicious than the breath, the brightness, and the beauty of the "morning fair," who, with the single motion of "her radiant finger," stills the storm, dispels the gloom, chases the clouds, and lays the winds and grisly spectres which the fiend had raised; while the birds—

'Who all things now behold more fresh and green,'

burst into songs of joy—

"To gratulate the sweet return of morn!"

Similar scenes and contrasts have been painted by poets of every age and country, but a night more hideous, followed by a morn more lovely, never yet appeared in nature or in song.

Under our foreign summary, we have mentioned the establishment of a new journal in Scotland, to be called the Monthly Magazine. This publication is likely to prove advantageous to the Scottish Church, by exhibiting to the world a more correct view of her history and position, than at present seems entertained; and we are all aware, that whatever tends to make the several branches of the One Church, better known to each, is highly advantageous towards the dissemination of Catholic truth. Those of our readers who may be desirous to become subscribers, will do well to forward their names to the office of the Churchman, as we hope to have it in our power, in a short time, to furnish them with a copy of the first number gratuitously.

Among the issues of our Sunday School Union, for the present season, are "Charlie Burton. A Tale;" "Simple Stories for Children;" "Stories on our duty towards God—as contained in the first four commandments;" "The Jewels: or Michael Ashdell's trial. A Narrative, founded on facts. By the author of 'The Pest of the village;'" and "The Doubt Settled."—These are London reprints, revised by the editorial committee of the Union. We are happy to see also, that in addition to these excellent works for children, from the Union, Mr. Dana has brought out "A Christmas Carol," in a very attractive dress. Those who wish to purchase children's books, should visit the Depository, No. 20, John-street.

The New Year's Meditation, on our first page, is the substance of a sermon, delivered in the ordinary course of parochial duty, at the Church of the Annunciation, on the first Sunday of the current ecclesiastical year; the author having, in compliance with our request, furnished a copy for publication. It will, we are confident, commend itself to the reader's approbation.

The arrival of the Hibernia, puts us in possession of English papers to December 2d.

The Convocation of York had met and shortly after its meeting, was prorogued. We have given a full account of its proceedings.

The Convocation of Canterbury had also met. We have transferred also to our columns, from the English Churchman, an account of its proceedings, after the usual preliminaries of its opening; for which we cannot make room.

In the Court of Queen's Bench, yesterday, Mr. Gutteridge appeared in person to show cause why the rule which had been obtained, on the part of the Rev. J. Prince Lee, should be discharged. Mr. Gutteridge produced no affidavits in support of his charges. Lord Denman, after adverting to the very numerous affidavits disproving the charges, expressed his perfect conviction that the charges were groundless, and refused to discharge the rule. The trial will therefore proceed.—*English Churchman.*

A project is on foot for adding *thirty one* new Episcopal Sees, to the number already existing in England and Wales. We shall give the particulars of it in our next.

Mr. Keble has published a volume—"Sermons Academical and Occasional, with a preface on the Present Position of English Churchmen."

But the matter of chief interest, is the very earnest opposition which is made on the part of High Churchmen, to the appointment of Dr. Hampden to the See of Hereford. The unfitness of Dr. Hampden for the holy office, is exposed in a manner which would be shocking to the sensibilities of Dr. Hampden and his friends, if they had been nurtured in the United States. The following, from the English Churchman, is one specimen out of many:

In this place at least, we are saved a world of trouble and writing in the Hampden case. We are not called upon to prove, our readers want no elaborate argument to be convinced that this unhappy person is a heretic. It is just as well known that he is a heretic as that Arius was; his heresy is known; it is a matter of history; it is flagrant and patent. He has been branded. He has been tried and convicted. He has been twice formally and emphatically condemned, solemnly and distinctly, by a great Theological Tribunal. There is no more occasion to go into that matter, than there is to vindicate the Nicene decisions; and yet, this very fact, that Dr. Hampden's case is an old one, that the proceedings are registered, the proposition extracted and condemned, makes some people feel the less interest in the case. The contrary ought to be the result. This appointment is as though one of the old leaders of heresy who have left a spotted name behind—a Sabellius or an Eutyches—were revived and thrust upon an English throne. The very fact that Hampden's heresy is already historical, makes his appointment the more revolting.

And what a heresy it is; not a refined speculation, arising, perhaps, from the exaggeration of a misunderstood Catholic verity, like some of those of old time, but the very aggregate of all heresies. The distinct assertion that all heresy is impossible, because all doctrine is but a mode of "involuntary opinion." Even the dogmatism of negation is too positive for the Oxford Professor; he blames the Socinian for exacting belief to the statement "that Jesus is the Son of God." All "speculative dogmas and conclusions," he proscribes, with impartial justice. This is *the* feature of Hampden's heterodoxy, that it is quite *sui generis*. It is the first time that this "theologizing" came into contact with a mitre. What we understand of ancient heresy is, that it always held something positive and stiffly: Arius boldly claimed to be exclusively right—his was the Catholic faith—his was the creed—his opponents were Athanasians; and, in modern times, Clarke was an heretic, but he contended for a very definite rigid view of the Trinitarian doctrine; Whiston was a heretic, but it was of a positive dogmatic kind; even Belsham and Lindsey have battled stoutly for some sort of belief. But that all tests, all creeds, all articles, all symbols, all professions of faith are alike dangerous, even Czerski has not openly proclaimed.

And as to former exceptionable Bishops in the Church of England, there have been some Puritans and some Calvinists, and there are some who explain away Baptism, and some who hold loose and low views about very high and awful subjects, but we do not remember that even Hoadley, the very worst of them, committed himself to any blasphemous words about the faith in the Holy Trinity. He was held back from denying *that* doctrine at least. And as to Tillotson's miserable saying about the Athanasian Creed, it was an *obiter dictum*, said, perhaps, in petulance, and only resting upon oral authority. Be some of the Bishops of the English Church what they may have been, all their low views and quasi-heretical writings, all their Calvinizing and ultra-Protestantizing, all their weakness and vacillation put together, do not amount in real danger to the cool hard-hearted systematic reasoning, to the positive argument, to the definite principles, which Dr. Hampden has once, and again, advanced, not only against the Church of England belief, but against any Faith—against the very principle of belief in mystery and dogma of any sort.

Among the remonstrances against the appointment, which are receiving numerous signatures, are the following:

To the Most Reverend Father in God, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan.

WE, the undersigned Clergymen in the Diocese of Gloucester and Bristol, venture to approach your Grace with sentiments of the most reverential and dutiful respect. We feel it to be our bounden duty to make known to your Grace the serious alarm with which our minds are at this moment filled,—a duty, to the performance of which we are encouraged by the paternal manner in which your Grace has ever exercised the functions of your high and Apostolic Office.

We have heard, with the deepest sorrow, the report of the nomination of the Rev. Dr. Hampden, to the See of Hereford. It would be superfluous to dwell at any length upon the grounds of those grave and insuperable objections which we entertain to such a measure. The published statements of Dr. Hampden, the position, in consequence of such statements, he has, for many years, held in the University of Oxford, are enough, we conceive, to render the present expression of our feelings not only pardonable, but matter of solemn obligation.

Whilst we do not presume to suggest the mode in which your Grace's authority may be interposed, yet we do most humbly express our earnest hope that your Grace may devise such steps, as, under the Divine blessing, may avail to prevent the accomplishment of a measure eminently calculated, as we believe, to disturb the peace of the Church; to alienate her devoted servants; and to interrupt the harmony, which it is our desire to see preserved between the Church and the temperal authorities of the Kingdom.

To the Most Reverend Father in God, William, by Divine Providence, Lord Archbishop of Canterbury and Metropolitan.

We, the undersigned Clergy of the Church of England, having heard with deep concern that it is the intention of Her Majesty's Ministers to recommend Dr. Hampden to Her Majesty for the Bishopric of Hereford, humbly approach your Grace with the earnest hope and prayer that, with the assistance of your Grace, some steps may be taken by which this appointment to so high and sacred an office may be suspended, until the grounds of the censure and disabilities under which Dr. Hampden is placed by the University of Oxford shall have been duly investigated.

To the Right Hon. Lord John Russell, M.P.

My Lord,—We, the undersigned Lay-Members of the Church of England, beg leave to represent to your Lordship the deep concern with which we have heard the report of your intention to recommend Dr. Hampden to Her Majesty as the future Bishop of Hereford.

We have seen and heard enough of the strong feeling both of Laymen and of Clergy, to convince us that the appointment, if persisted in, will stir up feelings of bitterness, which it would be impossible soon to eradicate, and which would probably lead to consequences which your Lordship would deprecate as earnestly as ourselves.

We fervently hope that these, or other reasons, may induce your Lordship to reconsider the case, before you finally advise Her Majesty to recommend, for election to the vacant Bishopric, a person who has been solemnly pronounced by his own University to be unworthy of its confidence as a Teacher of Christian Truth.

We are, my Lord, &c., &c.

Among the items which are less prominent, is one that will possess for some among us, hardly less interest; we mean the proposal of a monthly magazine, to be published in Edinburgh; conducted on the principles, and by members, of the Church in Scotland. The prospectus says:

While throughout Great Britain, every Class of Religionists has one or more Publications devoted to its interests, the ANCIENT CATHOLIC CHURCH OF SCOTLAND alone stands forth an exception—an exception the more strange and unaccountable, as it is notorious that she includes within her pale, the great bulk of the Scottish Aristocracy, as well as a varied mass of talent, fully adequate to compete with any literary undertaking.

To supply this want, therefore, and rescue the Church from the imputation of remaining in a state of apathy, (most injurious in the present state of society,) it is proposed by several Members of the Church to conduct a MONTHLY MAGAZINE, to be published in Edinburgh, expressly in conformity with her principles, and, at the same time, presenting a medium for varied information on matters of Literary and General Interest; and also comprised in a cheap and popular form, which may be acceptable to all Classes of Society.

From the English Churchman.

The opening of the Holy Provincial Synod of Canterbury has appeared in this paper of Nov. 25th. We now proceed to give a sketch of the proceedings at the Jerusalem Chamber on Nov. 24th.

His Grace the Archbishop of Canterbury was present, supported by the Bishops of Winchester, Rochester, Salisbury, Oxford, St. Asaph, Exeter, &c., &c.

Dr. Short, as the Junior Bishop, read the prayers.

Dr. Spry presented the prolocutor, and Dean Lyall read a Latin speech touching upon points connected with the state of the Church, and saying that the present would be a favorable opportunity for the Convocation to be allowed to act, as it would be under the Presidency of his Grace, who had so long and so ably filled the Archiepiscopal Throne. His Grace approved of our choice, and complimented the prolocutor on the ability with which he had discharged the various duties to which he had been called.

The Lower House retired, and the Prolocutor read the names of the Clergy summoned.

A complaint was made that, owing to the changes in the Dioceses, some Archdeaconries had lost their representatives.

Dean Lyall said he had found some standing orders of the House regulating the mode in which the debates were to be carried on. Having read these, he appointed certain members to assist him in preserving order.

A member proposed "that an address should be presented to the Upper House, asking their Lordships to unite with the Lower House in a humble petition to the Queen, praying for her Royal License that Convocation might be permitted to consult upon the best means of increasing the efficiency of the Church." He said that we were perfectly in order in presenting such an Address; that this was one of the proper means of communicating to the Upper House the wishes of the Lower.

This was seconded by ——— ———, because, though he was not very sanguine about Convocation, he knew that the Clergy whom he represented wished that Convocation might be allowed to act.

Dr. ——— moved an amendment, "that a conference should be sought with the Upper House;" he argued that in Conference we should be better able to explain our wishes and wants than in an Address.

After this had been seconded, several members spoke for and against the propositions. Some thought we had better wait for the Bishop's address; others said the advantage of the Address or Conference was, that their Lordships would be able to insert our wishes in their Address to the Sovereign, if they coincided with us.

The amendment was put from the chair and lost.

The original motion was put and lost also.

An Archdeacon wished to present a petition from the Clergy of his Archdeaconry on the subject of Dr. Hampden's rumored nomination to the See of Hereford.

The Archdeacon of ——— thought we were not competent to receive petitions from the Clergy, inasmuch as we ourselves were their representatives, and therefore competent to declare their wishes.

Several concurred in this view.

The Prolocutor, being appealed to, said he knew of no precedent for receiving petitions, and the absence of a precedent in their favor was almost a precedent against receiving them.

A Proctor observed that the House of Commons were the representatives of the people, and yet that they received petitions from their constituents, and that one reason why it might not be easy to find a precedent for our receiving petitions was, that the custom of petitioning had grown up since Convocation was silenced.

It was then proposed and seconded that the petition be read; but after some further discussion, it was withdrawn.

Another petition for the increase of the Episcopate and Diaconate was presented, but this also was laid upon the table on the ground that as we were not certain we had the power of receiving petitions, we thought it better to leave the point still undecided.

It was mentioned that similar petitions had been forwarded to the Upper House.

A discussion arose as to whether the Lower House could *originate* anything,—whether, for instance, we could put any new matter into the Address, or whether our power was confined to leaving out what we did not like, and putting a negative on the whole.

This view found some advocates; but it was said that new matter was proposed at the last Convocation, and no objection was made on that score.

A member observed that as it was evident we were not sufficiently acquainted with the rights, and privileges, and powers of the Lower House, we ought to be especially careful not to come to any resolution that might unduly restrict them; he did not understand the feeling which led members to endeavor to diminish the little power still left Convocation, and that we ought not to compliment away our rights.

About two hours were occupied in these preliminary discussions. During this time the Upper House had been engaged in preparing the Address to the Queen.

It was rumored that a proposal, in favor of reviving the dry bones of Convocation, would be made in that House, as some of the Bishops wished to see the Church's Synod again in action.

The Prolocutor read the Address, first through, then paragraph by paragraph. He said, if no observations are made, the paragraph will be considered to have passed; if any member wishes to move an amendment, he will have the opportunity.

The Address began thus:—"MADAM,—On the last occasion of our meeting, we congratulated your Majesty on your alliance with a Prince, no less illustrious for his virtues than his descent, and on the birth of the Prince of Wales. We have now to express our happiness at seeing your Majesty surrounded by a family who would, we earnestly prayed, show in after life the fruits of their early training in sound wisdom and religion."

This met with universal approbation. All seemed to be of opinion that we could not be too thankful for the good example of domestic life, and attention to the duties of personal religion, set by the Queen and her Royal Consort.

A paragraph followed "thanking Her Majesty that, following the example of her predecessors, she had done so much for the Church, and acted so wisely and constitutionally."

A member asked what Her Majesty's predecessors had done for the Church? He thought the Church had not much to thank them for; and that such ill-grounded compliments did more harm than good. Nor could he conscientiously agree in the expression, "that the powers of the Crown were in all cases exercised impartially and constitutionally," so long as the Synods of the Church of England were not permitted to meet. Not that he blamed the Sovereign for this: for he believed that the Royal license would not be refused, if the Houses of Convocation, and the Church in general petitioned for it.

Another member had previously expressed his conviction that though, according to the letter of the law, the Sovereign had the power to prorogue Convocation from time to time, yet that it was never intended that this power should be exercised so as to prevent the Church's Synod from consulting about the Church's welfare.

The next paragraph congratulated Her Majesty on the success that had followed the foreign policy of her Ministers, in preserving peace amongst Christian nations, bringing the Heathen into communication with Christian States, and teaching the European Powers to act with Christian principles towards their subjects. Some objection was made to the war with China, and it was observed that the Poles did not seem to benefit much by any lessons we had taught their rulers. And it seemed the feeling of many present, that it was hardly fair to introduce such subjects, or to ask our concurrence in propositions, the drift of which was not very clear, and which might mean anything or nothing.

An Archdeacon moved the insertion of a paragraph thanking Her Majesty for the preservation of the ancient See of St. Asaph, and for the establishment of of the Bishopric of Manchester, which we looked upon as an earnest of a still further increase in the number of our Bishops, till they bore some proportion to the increase in the population.

This was carried unanimously.

The Address then thanked Her Majesty for the increase in the Episcopacy abroad, and congratulated the Church that, by a liberality unexampled in these latter days, our Church had sent forth chief Pastors into many distant lands. The expression "our Church had sent forth," was found fault with, because, as Convocation, which is the Church of England by representation, had not been consulted on these measures, they were the acts—not of the Church at large—but of the individuals who had assisted in them and sanctioned them.

Many argued that this belonged to the Bishops alone; but the objection was maintained on this ground, amongst others, that when the Bishop of Australia made his noble protest against the intrusion of a Roman Catholic Bishop into his Diocese, he had said, "he could not silently permit any other Bishop to usurp the power which the Church of England had invested him with, unless he were sent by the House of Convocation." It was answered that other Bishops had been sent—not against the wishes of the Prelate but at his request.

Here a clause was proposed to be inserted, which gave rise to a long debate. We cannot quote the words accurately, but we hope the mover will make them public.

It was to this effect. We had heard with surprise and regret that the Prime Minister had recommended Dr. Hampden to succeed to the See of Hereford, as he labored under the censure of the University of Oxford; and we earnestly prayed Her Majesty not to issue the *conge d' elire*, till a competent and lawful tribunal had examined his opinions and pronounced sentence.

The proposer supported his motion with earnestness and prudence. He considered the appointment of a person lying under the censure of such a body as the Convocation of Oxford, most unwise and deplorable. If he were elected and consecrated, before he had cleared himself of the charge of unsoundness in the Faith, it would be the greatest injury the Church had received for many generations. He believed that the Church would take up the question, and petition the Queen and the Bishops; but in the meantime Churchmen looked to Convocation to move, and he thought we should not be doing our duty to God and His Church, if we did not do all in our power to prevent a person, laboring under so grave a suspicion of heresy, from being intruded on the Church.

The motion was seconded by the Archdeacon of ——.

Several dignitaries agreed with what had been said in condemnation of the appointment, but they did not know whether we were competent to consider the subject till they had the Queen's Writ: and they certainly thought it would not be prudent to embark in it. It was said, many members evidently had a strong desire that Convocation should assemble for business, but moving in this matter would defeat their wishes. Others said Convocation was the proper Court to examine Dr. Hampden's opinions, and pronounce upon them: and, therefore, we ought to wait till they legally came before us. It was answered, that as there appeared but small hope of our being permitted to act as an Ecclesiastical Synod, we had better do what we could; that if we waited till Prime Ministers voluntarily recommended our assembling, we should be in our graves first; that we did not pronounce any opinion as to whether Dr. Hampden's statements were heretical; we only prayed that an investigation might be made, before his appointment to the office of a Bishop.

The question was put, and as there was some difference of opinion as to the show of hands, the House divided; the yeas going to the Prolocutor's left, the noes to the right; the majority were against the motion.

The last paragraph was to this effect:—"If at any time Her Majesty should wish to consult Convocation upon questions relating to the welfare and efficiency of the Church, we would endeavor to deliberate upon them with care and prudence."

An Archdeacon moved an amendment, which was much to the point, but we can give only an imperfect sketch of it:—"The feeling that Convocation should be allowed to consult upon Church affairs was daily increasing. All other religious bodies had their deliberative meetings. We, therefore, earnestly prayed that Her Majesty would graciously condescend to grant her license for us to act." This was seconded by a Proctor, who, in answer to the question, What were we to deliberate upon? said, about the Canon, which had been passed in days of religious intolerance, and therefore were not adapted for times of toleration.

Another amendment was proposed and seconded, "praying that no alterations might be made in the rights and privileges of the Church without the consent of Convocation."

As it was getting late and we did not like detaining the Bishops, and especially our aged President, longer than absolutely necessary, we abstained from discussion and proceeded to vote on the questions before the House.

Both amendments were lost by a small majority.

It was then proposed that the words "as we earnestly pray," should be inserted after "if Her Majesty should wish to consult Convocation." This was unanimously agreed to.

The Address then passed the Lower House.

The Prolocutor took it to the Upper House, and whilst their Lordships were considering the amendments, it was proposed by an Archdeacon that his Grace the Archbishop of Canterbury should be asked to appoint some person to examine the minutes and documents, in order to ascertain what were the privileges, and powers, and mode of proceeding in the Lower House, and its relation to the Upper House.

The Prolocutor was sent for, and on his return he informed us that the Upper House had acceded to the amendment, with the exception of a small alteration, which rather increased the force of what we wished to say. The sentence would run thus: "if Her Majesty on any occasion wished to restore the action of Convocation, as we earnestly prayed." The Lower House approved the alteration, and the Address passed.

An Archdeacon observed, that he had intended to have moved to change the hypothetical form into a direct prayer, and he wished he had done so.

The Prolocutor, who carried the Address back to the Bishop informed us that his Grace would see what could be done about consulting the Minutes.

The two Houses were then prorogued to December 9; and those members who wished to go up with the Address, were requested to put down their names.

It was the unanimous feeling of the Lower House that the Prolocutor had conducted himself with the greatest courtesy and impartiality and kindness, throughout the business of the day.

The Meeting lasted from half-past eleven to five.

CONVOCATION OF THE CLERGY AT YORK.—York, Saturday.—The Convention of the Bishops, Archdeacons, and Proctors of the Clergy in the Province of York, was held in the Chapter-house of the Cathedral yesterday.

The meeting of Convocation at York after the general election in 1841 excited but little interest, and the mere formal routine was gone through without interruption. On this occasion, however, public attention having been directed to the matter, considerable anxiety was felt as to the nature of the proceedings and the result of the meeting; and as the Chapter-house was open to the public, a large number of ladies and gentlemen availed themselves of the opportunity of being present.

The Members of Convocation attended Divine Service in the Cathedral at ten o'clock, and afterwards proceeded to the Chapter-house, where the business of the day was conducted.

In consequence of the death of the Archbishop, a special writ had been issued by the Crown to the Rev. Canon Dixon, appointing him President of the Convocation, and he accordingly took the chair. The following Members of Convocation were also present:—The Dean of Ripon, the Archdeacon of York, the Archdeacon of the East Riding, the Archdeacon of Cleveland, the Archdeacon of Durham, the Rev. Canon Hawkins, the Rev. Canon Trevor, the Rev. S. Gamlen, the Rev. T. Allbut, the Rev. G. Wray, the Rev. W. Whateley, the Rev. C. Plumer, the Rev. Mr. Gray, the Rev. Mr. Jackson, &c.

Her Majesty's writ having been read, the names of the Procurators were called over, and

The Venerable the Archdeacon CREYKE rose to present a petition from the Rev. E. Duncombe, Rector of Newton Kyme, an extremely lengthy document, containing, in nineteen classes, allegations to this purport, that the election of Proctors to represent the Clergy of the Archdeaconry of York was illegal, inasmuch as due notice had not been given of the time and place where and when the election was to take place. The petitioner stated that notice had been fixed only upon the door of one Church, and only on one Sunday, when it was removed, and that thereby and by other collision, the Clergy of the Archdeaconry had been debarred the privilege of exercising their elective franchise. Upon these general and other grounds, which were entered into in minute detail, the petitioner prayed that the Convocation would elect a committee from its own body or other tribunal as might seem best, so that the petitioner might have an opportunity of proving the allegations set forth in the document: and that they would either cause to be published, or allow the petitioner to publish, the evidence, &c., proposed to be adduced, touching this matter.

The Rev. Canon Trever said that as his name was introduced in the petition, in reference to the allegations as to collusion and fraud, he begged leave to state that such allegations were not true, and that the meeting to which the petitioner referred, appeared to him to be duly and properly conducted; at all events, there was no fraud or collusion, as regarded himself. He submitted that it was the duty of the electors of the Archdeaconry to inform themselves of the time and place of meeting. With reference to this particular meeting he had taken the pains to do so, and having done so he presented himself before the Archdeacon, as Mr. Duncombe ought to have done. He had since heard that that gentleman had received notice of the meeting 12 hours before he (Mr. Trevor) did, in a letter from the Archdeacon's registrar, stating that the meeting would be held next morning. If, therefore, the petitioner had presented himself, as he had an opportunity of doing, and then and there brought forward any allegation, the Archdeacon might have received it, and adjourned the election for a more full attendance. He, therefore, submitted that the petitioner by his own *laches*, and neglect of the privilege which he claimed, had excluded himself from that consideration which his petition might otherwise have entitled him to; and he proposed that the petition should be rejected, on the ground that the petitioner had not fairly, nor correctly, nor with proper decorum towards his brother electors, stated the case which he had thought proper to complain of.

The President, no other member of the Convocation rising to address him, put the question whether the petition was to be received, whereupon Archdeacons Creyke and Churton held up their hands for its reception, and Canon Trevor voted against it.

The petition was therefore received and placed in the hands of the Registrar, Archdeacon Churton observing that while he voted for its reception, he did not wish that any proceedings should be taken upon it.

Archdeacon Creyke begged to say that his answer to the charge brought against him in this petition was simply this, that he had reason to believe that the election was conducted, in every respect, in accordance with precedent.

The petition having been disposed of,

Archdeacon Churton rose to present a petition from the Clergy of the Archdeaconry of Cleveland, complaining that the election of Proctors to represent them at the present Convocation, had been held at Malton instead of York, as heretofore, and that they consequently had been debarred that privilege which they had hitherto enjoyed of electing their own Proctors, and which, as far as they know, they had no right to be hindred from exercising.

The President suggested that as the document was addressed to Archdeacon Churton, the Convocation had nothing to do with it.

The Rev. S. Gamlen, however, wished that as he was a party named, the petition might be read, and the proposition was agreed to.

Archdeacon Churton then proceeded to read the petition, which concluded with the prayer that in future the petitioners might be allowed to enjoy the privilege of electing their own Proctors as heretofore; and he concluded by moving that the document be received and entered on the Minutes, observing that on the receipt of the petitions he had answered the Protestants to the effect that he was not aware that any alteration had been made or any innovation been practiced, either in point of law or custom as to the manner in which the election in question was held, and that the reason why it had been held at Malton instead of York, was that the former place was within the Archdeaconry of Cleveland, whilst York was not. (Hear, hear.)

The Rev. Canon Trevor objected to the reception of the petition. He did not feel the same dislike to the document now read as to that which had been received from the West Riding; inasmuch as it was temperate and respectful in its langunge. But he must repeat his conviction that the subject was not for the Convocation to inquire into, and he particularly objected to those Clergy being allowed to appear by petition in their own persons, when the whole Clergy of their Archdeaconry had already appeared and been admitted to their Proctors.

Archdeacon Wilberforce, as a retiring officer, felt himself somewhat implicated by the allegations of the petitioners. General statements of complaint had been made upon the subject before them, and he could not but feel glad to observe that their brethren of the Clergy felt so much interest in these elections,—(hear, hear,)—and he was persuaded that they merely required to be set right about the circumstances of the case, in order that they might see that nothing had been done at all inconsistent with the courtesy due to their feelings as well as the justice of the case. For himself he had acted in accordance with what was prescribed by the 25th George III, and had issued the notices of election as soon as he had received the writ for that purpose, and that being done, he could not possibly conceive how any one could be at a loss to know when and where the election was to take place. He was glad, however, that these petitions had been presented, but at the same time he thought it due to the Archdeacons that it should be understood that no negligence attached to them, but that the discontent had arisen from the fact of the Clergy for a number of years not having paid due attention to the mode of presenting themselves, and of exercising their powers.

Archdeacon Thorpe apprehended that they were bound to hold the meetings for election of Proctors at the usual place of meeting, and the seat of every Archdeacon was the Cathedral Church.

The Dean of Ripon, without intending to cast out any insinuation against the Archdeacons, suggested the propriety of the time and place of meeting for the election of Proctors being made more public in future.

The President thought any proposition on that head unnecessary, as the Archdeacons were present, and had expressed themselves ready to give every publicity to these meetings.

The Rev. S. Gamlen supported the motion that the petition be received, and read a note from one of the petitioners, showing that the document had not been presented on account of any hostile feeling towards the Proctors elected, personally, but in assertion of their right to elect their own Proctors.

The President thought that quite plenty had been said about the matter.

Archdeacon Churton explained again that the election had been held at Malton, instead of York, on account of the former place being within his Archdeaconry, whilst York was not, but he added that he had the authority of the late Archbishop for the appointment of the place complained of.

Canon Trevor thought it would be premature for them to express any opinion upon the subject, as suggested by Archdeacon Wilberforce, inasmuch as they had not entered into a discussion as to the conduct of the Archdeacons, nor did they, as he apprehended, intend to do so.

The petition was then received, and the President then said,—In compliance with the express wish of our late revered Archbishop, it has been proposed that an address be presented to the Queen, and now—

Archdeacon Thorp said,—Before we proceed to business I claim to elect a Prolocutor.

The President.—We have no license to proceed to that.

Canon Trevor.—I move that Archdeacon Thorp be appointed Prolocutor.

The President.—Then I shall prorogue the Convocation, and take the responsibility upon myself.

Canon Trevor.—Then I withdraw my motion.

Archdeacon Wilberforce was understood to say that the address alluded to by the President had been placed in his hands by that gentleman, for the purpose of moving its adoption by this House. He did so with great pleasure, especially as it embraced the feelings of their recently deceased Archbishop. It expressed the confidence of the Clergy in Her Majesty's intentions for the benefit of the Church, their satisfaction at the addition of another Bishopric to this province, their determination to do all they could in behalf of the great cause of National Education, and their sense of the importance of holy and religious lives in those who are Ministers of the Altar. The President had said that the moving of an address of this kind was a rather unusual thing.

The President.—There has been no instance of any thing of the kind for some time.

Archdeacon Wilberforce.—Since the time of Queen Anne, the Synod seemed to have slept, but we now live in times when I feel that it is very desirable it should sleep no longer. The Archdeacon was proceeding in his address to the House, when

Canon Hawkins complained that he was going beyond the limits allowed.

The President said, in his opinion the Convocation had nothing to do with the matters to which the Archdeacon was about to refer.

Canon Hawkins suggested to the President the propriety of proroguing the Convocation, he being of the same opinion.

The President.—I think so, and if I meet with encouragement from my colleague, Mr. Hawkins, I shall do it immediately.

Archdeacon Wilberforce.—I think we have a right to entertain the address.

Canon Hawkins.—A similar thing occurred when I presided as Commissioner, and I stopped it.

The President.—I shall dissolve the Convocation, and take the responsibility upon myself.

Archdeacon Wilberforce.—Then, I think you will not be doing justice to the intentions of the Archbishop.

The President.—No man in the world can accuse me of disrespect to the Archbishop.

Canon Trevor.—Sir, you have announced to this House that an address has been agreed upon by the Bishops of the province, and you have invited the Clergy present to concur in that address. A member has risen to submit a motion to that effect, and is proceeding to state the reasons why such an address should be adopted; if he wander from the question, you have the power to call him to order, but—

The President.—I shall prorogue the Convocation.

The Rev. gentleman proceeded to read the formal document for that purpose, and whilst doing so,

Archdeacon Wilberforce repeatedly protested against the intention of the late Archbishop not being complied with.

The Convention being prorogued, Archdeacon Wilberforce was about to enter his protest, when

The President said,—The vergers and officers will conduct me to the vestry; and, accompanied by some of the Chapter, he immediately withdrew.

Archdeacon Wilberforce and others remained behind, and in a few minutes the President sent the chapter clerk to inform them that the Chapter-house must be closed, but that the Minister-library was at their disposal.

Archdeacon Wilberforce respectfully declined the offer, and he and the Clergy along with him then withdrew.

We propose next week to print a revised list of the Clergy of the city. Clergymen having lately changed their residences, will oblige us by sending their present address to this office.

DOMESTIC INTELLIGENCE.

WESTERN NEW YORK.—*Ordination.*—Bishop DeLancey held an ordination on Sunday, the 19th inst., in St. Paul's Church, Syracuse. After the regular service of the Ember Week, prayers were read by the Rev. Dr. Gregory, of Syracuse, assisted by the Rev. John S. Davenport, who read the Lessons. The sermon was preached by the last named gentleman, rector of Christ Church, Oswego.

The candidate for Deacon's Orders, was the Rev. James Radcliff Davenport, formerly of the Presbyterian Church, who was presented by the Rev Dr. Gregory.

The candidates for Priest's Orders, were the Rev. Gardiner M. Skinner, Deacon, of Cortland, and the Rev. William H. Hill, Deacon, of Brownville. They were presented by the Rev. John S. Davenport. The Rev. Dr. Gregory and the Rev J. S. Davenport, assisted the Bishop in the administration of the holy communion.

At the evening service, the Rev. John S. Davenport read prayers, and the Rev. James R. Davenport read the Lessons, and the Bishop preached.

On the Fourth Sunday in Advent, December 17th, the Bishop of Maryland held his Advent Ordination in St. John's Church, Huntingdon. Morning Prayer as far as the end of the Psalms, the eighth Selection was used, was said by the Rev. R. W. Goldsborough, rector of St. Mary White-chapel Parish, Caroline county; the Lessons were read by the Rev. James Moore, deacon, assistant minister of Grace Church, Ellicott's Mills; the Venite, Gloria Patri, Te Deum, and Jubilate were chanted, as were the Ter-Sanctus and Gloria in Excelsis in the Communion Service; the remaining part of the Morning Prayer was said by the Rev. John Crosdale, rector of Coventry Parish, Somerset and Worcester counties. The Bishop administered the Holy Communion, the Rev. Mr. Moore delivering the cup to the laity. The Bishop, during the communion service, admitted to the Priesthood the Rev. Richard Clarence Hall, rector of the church, and the Rev. Hanson T. Wilcoxen, rector of St. Andrew's Church, Clear Spring, Washington county. The candidates were presented by the Rev. Alfred A. Miller, rector of Mt. Calvary Church, Baltimore, who, with the other presbyters present, united in the imposition of hands. The Bishop preached from St. Luke xii. 35. "Let your loins be girded about and your lights burning," that is, be prepared for the second Advent, as is manifest from the next verse: "And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately." This he applied with much strength and beauty of illustration, first to all Christians, and then especially to the ministry, as those who are charged to preserve and hand on the *light* which was kindled on the day of Pentecost, and which has been transmitted to them through the Apostolic succession, the guarantee of the presence of the Holy Spirit in the preaching of the Word and in the Sacraments.

Saint Luke's Church.—This is the name of a congregation in the western part of this city, which first gathered by the pastoral labor of Rev. Mr. Riley, acting as Missionary within the precincts of St. Paul's Parish, has recently become duly incorporated under the canons of the Church and the laws of the state. The primary meeting for organization was appropriately held on the anniversary of the Festival of St. Luke the Evangelist; and the names following are those of the vestrymen then elected and consenting to serve, viz: Gen. G. H. Stuart, Messrs. J. S. Donnell, C. R. Carroll, David Green, Neilson Poe, J. Leeson, J. H. Alexander, and Dr. Alfred Baker. The Rev. Mr. Riley was requested to become the rector, and has accepted the call; and Messrs. J. G. Proud, Jr., and H. W. Taylor were appointed Churchwardens; thus completing the official organization of the church.

Meetings for public worship of a continually increasing congregation are held every Sunday at 11 o'clock, A. M., and 4 P. M., in the building at the north-east corner of Hollins and Oregon streets; which has been leased for the purpose. We understand that it is the hope and intention of the vestry to erect as soon as may be a handsome and commodious church edifice, suitable to the growing attendance, and to the architectural improvements whieh are largely and rapidly taking place in the neighborhood. We learn that already more than one lot has been offered by liberal and devout proprietors for the acceptance of the Vestry. When it is considered that in availing of some one or other of these, the new church will be located in the vicinity of or rather between the only two Public Squares of which our now over-crowded city yet can boast, it will be perceived that its position will have external advantages more than ordinary. These advantages and attractions it is the function of the CHURCH to echo and multiply; so that the residences in that District must soon become among the most desirable in the town.

We augur the more confidently of the ultimate success of this church, because we have recently been allowed to see the proofs of an unwonted and touching interest in its progress. It is so gratifying to record instances of this kind, and the circumstances connected with these in particular, are of so gracious and pleasant a coloring, that we cannot refrain from mentioning them. The first was in the presentation from a "Lady and a few friends" (whose names we would gladly mention did we not fear to give pain where our chief object is to hold up examples of praiseworthy imitation) of a superb Bible and Prayer Book for the desk; and the other in the offering of a beautiful silver communion set, made more beautiful by the simple grace of its youthful donors, from the pupils of St. Mary's Hall—the Female Church Institution in Saratoga street—an establishment that must be worthily conducted to nurture the growth and execution of designs like this. The following correspondence, which for our own gratification, and we hope that of our readers, we have solicited and obtained permission to publish, will give a better account than any words of ours of these transactions; on which we confess it our delight to dwell.

Accompanying the Books was the following note to the Rector:

Rev. and Dear Sir,—I beg you to accept for St. Luke's Church, a Bible and Prayer Book, the offering of a few friends.

Trusting that they may prove acceptable and be the means of leading many into the path of Life.

I am very truly,
Your obliged friend, ———

And with the communion service the following:

To the Rector and Vestrymen
of St. Luke's Church, Baltimore:

St. Mary's Hall, 1st Dec., 1847.

In the month of June last the pupils of St. Mary's Hall, whose names are below, aided by the kind advice and assistance of their friends, held a Fair with a view to appropriate the proceeds to the benefit of St. Luke's Church, of which the Rev. Mr. Riley, their Chaplain, is Rector.

This communion service, which is the result of their exertions, is now offered to you with their best wishes for the success of your enterprise, and with the hope that the labor of their hands may be acceptable to Almighty God.

In behalf of her school-mates, ———

At a recent vestry meeting, the first since the reception of the above, the Rector was requested to transmit replies respectively, which has been done as follows:

Baltimore, December, 1847.

Madam,—The Vestry of St. Luke's Church have commissioned me in their behalf to convey to you their grateful sense of the kindness of yourself and the friends you mention but do not name, in presenting a Bible and Book of Common Paayer for the use of this church

If this were a donation for a secular purpose, it would be perfectly proper to refer to the splendor or costliness of the Gift; of either or both of which there is here enough to meet the most fastidious taste. But human splendor and all human means grow dim, or rather we should say, are invested with a new lustre, when spread in love and faith before the Altar of the Lord.

Such, Madam, is the destiny of your Gift; and in all the souls that these Books henceforth will, as you have hoped, call or strengthen in the way to Heaven, you have an indefeasible interest and a hope of reward which He who notes each cup of water given for His sake will surely make more even than commensurate.

That such hope and reward may be realized and attained in His good time, is the sincere prayer of

Madam,
Your well wishing servant, R R.

To the Pupils of St. Mary's Hall.

Baltimore, December, 1847.

My Dear Children,—The Vestry of St. Luke's Church have desired me to express the peculiar pleasure which your Gift of a Service of Plate for the Holy Communion, and the terms in which it was conveyed, gave them.

Such a gift might have well become the taste and devotion of maturest years, but it is infinitely more touching from those whose young, yet thoughtful piety has thus made of one of their earliest labors of love, an Offering for the table of the Lord.

A trait like this is, if we consider it, very appropriate in that state and age which our Saviour, while on earth, is known to have regarded with especial favor and which He may even be thought to have sanctified throughout all time in a peculiar way. He, as you remember, suffered little children and forbade them not, but took them up in His arms, laid His hands upon them, and blessed them; and the unction that He then bestowed, manifested itself afterwards when in the temple, while their elders scorned, young children cried Hosanna.

But a satisfaction which the Vestry have in your present good work, higher than what belongs to its intrinsic beauty and appropriateness is in the omen that it holds out of the future. They willingly and earnestly hope that you may continue to grow up in the same thoughtful and devout mind to all good works; until one Day, when your Gift will be repaid with more than human thanks, it shall be said to each one of you (as is promised to all of us, your elders, only as we preserve the child-like spirit,) that of such is the Kingdom of Heaven.

In this hope, most heartily joins,
My dear children,
Your affectionate friend and chaplain,
R. RILEY.

VIRGINIA.—*Episcopal Services by Bishop Johns.*—Nov. 11, Bishop Johns consecrated to the service of Almighty God, Immanuel Church, Powhattan. The sentence of consecration was read by the rector, the Rev. Andrew Fisher. Morning service, by the Rev. Mr. Meredith, aided in the Lessons by the Rev. Mr. Wilmer. Sermon by the Bishop. The Rev. Messrs. J. P. B. Wilmer and Tizzard were present on the occasion The building is of brick, stuccod-gothic in its style, very commodious in its arrangement, and exhibiting a pleasing improvement on the church architecture of that region. Much to the praise of the congregation, the whole work has been paid for, and it is believed, without soliciting aid beyond their own limits. And this, moreover, is the second church recently erected in the same parish.

Nov. 14. St. Peter's Church, Curdsville, confirmed eight persons.

Nov. 16. Littleton parish, Cumberland, confirmed two persons.

Nov. 18. Columbia, two persons.

Nov. 22. In B. Dam church, Goochland, Bishop Johns admitted the Rev. W. E. Webb, to Priest's Orders. Service and sermon by the Rev. J. P. B. Wilmer, who with the Rev. A. Fisher, by whom the candidate was presented, united in the imposition of hands. The exhortation was delivered by the Bishop. On the same occasion four persons were confirmed.—*Southern Churchman.*

ALABAMA.—*Ordination.*—In St. Paul's Church, Greensboro', Alabama, Mr. William Stickney was admitted to the holy order of Deacons, by Bishop Cobbs. The sermon was preached by the Rev. J. H. Linebaugh, the candidate presented by the Rev. J. S. Marbury. In the afternoon the Bishop preached and confirmed six persons.

As a matter of some interest, and as a proof of the value of our Domestic Missionary Society, it may be stated that the church in which the ordination took place was first organized as a station eight years ago, under circumstances not very favorable. In four years it became self-supporting. It has been paying back to the Treasury the sums received, and in the above ordination has given a minister to the Church, and has another member now preparing for the ministry.—*Banner of the Cross.*

ST. JOHN'S INSTITUTE, *A School for Boys, Mount Alban*, near Georgetown, D. C. Visitor—The Bishop of the Diocese. Rector—Rev. Anthony Ten Broeck, A. M.

This institution possesses the advantage of a location unsurpassed for beauty of scenery by any probably in the United States. It is situated on the Georgetown Heights, and the prospect from it embraces the City of Washington, the Potomac for some miles, and the town of Alexandria. The country all around is elevated, romantic, and healthy, and truly delightful as a place of residence.

The School is intended to be one in which a good, practical, Christian education may be obtained. It seeks to combine the advantages of thorough academical instruction with the proper discipline of a Christian home. The various plans and means relied upon, it is not possible to express in a single paragraph. All needful information will be freely given to those who shall make inquiries to satisfy themselves. In general, it may be said, that ample opportunity will be afforded to attain, and no pains spared to promote, sound learning and accurate scholarship. For the rest, the Rector must be regarded as the substitute of the parent and the pastor. He will exercise, in their stead, the authority of both. He will do, through God's assistance, what a father ought to do, in the nurture and admonition of his child; and what one upon whom rest the vows of a Presbyter of the Church, ought to do in the care of souls. It is hoped that no child will be sent to St. John's Institute, unless there is entire confidence in these respects—such a confidence as cannot be easily shaken, and will not be withdrawn without positive and sufficient evidence that it is no longer due.

The course of instruction in this institution is designed to prepare the student either for business, for the study of one of the learned professions, or for entering one of the higher classes in our colleges. It includes all the branches usually taught in a full course of English and Classical studies. Instruction will also be given in the Modern Languages, Music and Drawing.

Expenses—For the Academical year the charge is $200 payable in advance; viz: $100 on the first day of November, and $100 on the first day of May. In this charge are included tuition, board, lodging, washing, mending, fuel, and lights. The charge for board, &c. during vacation, to those who remain in the institution, is $12. Modern languages, music, and drawing, when taught, are separate charges, as is also medical attendance, when required. All books, stationary and clothing are at the expense of the parent or guardian. Books and stationary, for those who so desire, can be furnished at the lowest retail prices. The students will be allowed to contract no debts whatever.—With reference to incidental expenses and the use of pocket money, there must be a full private understanding between the parent or guardian and the Rector of the Institute.

The Correspondence between parents or guardians and their children or wards is held sacred. Their letters are allowed to pass unopened and unexamined. In this matter, full reliance is placed upon the honor and good sense of all who are at any time recognized as patrons of the school. All other correspondence is liable to inspection. Such a regulation is essential to the maintenance of good order within, and the prevention of evil influence from without.

Clerical Changes.

The Rev. Mr. McGuire requests that all letters and papers intended for him be directed "Westmorland Court-house, Va.," instead of Oak-Grove, Westmorland, Va., as lately notified.

The Rev. Richardson Graham recently returned from China, having accepted an invitation to become "a missionary assistant" (among the slaves) to the Rev. J. R. Walker, rector of St. Helena Parish, Beaufort, South Carolina, desires all letters and papers for him to be directed to Beaufort, S. C.

The Rev. Henry W. Adams, of Boston, has been unanimously elected to the rectorship of Christ Church, Springfield, and will enter upon his duties in that parish on the first Sunday in January next.

Rev. J. Pinkney Hammond having taken temporary charge of St. John's Church, Bangor, requests all letters and papers intended for him to be directed accordingly.

The Rev. B. Todd having removed to St. Augustine, Florida, requests that letters and papers be directed to him at that place.

Married,

By the Rev. Joseph H. Price, Rector of St. Stephen's Church, New York, Miss SARAH BERRIEN, (eldest daughter of Daniel Berrien, senior,) and Mr. WILLIAM H. GROESBEECK, all of New York city.

Philadelphia Religious Press ptease copy.

Died,

On the 23d ult, SARAH, infant daughter of Wm. H. and Sarah M. T. Elphinstone.

Notices.

The Church of the Ascension—St. Thomas's, St. Bartholomew's, and St Mark's, will be open alternately for Divine Service and a Sermon on every Sunday evening until further notice.

The order will be as follows—
First Sunday in every month, Church of the Ascension.
Second Sunday in every month, St. Thomas's Church.
Third Sunday in every month, St. Bartholomew's Church.
Fourth Sunday in every month, St. Mark's Church.
Divine Service will commence at half-past 7 o'clock.
The seats on these occasions are considered free.
New York, January 1, 1847.

ST. GEORGE THE MARTYR,

No. 175 Wooster street, between Houston and Bleecker.

The Services of this Church are intended to be available to persons who have no stated place of worship, and who desire the ministrations of God's Holy Word and Sacraments; especially to British Emigrants, who not being aware that the American Church is the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come, are sometimes led off from the care of the Church into strange pastures, and sometimes, even, into the haunts of infidelity and vice.

Divine Service every Lord's Day, at half-past Ten in the morning, and at half past Seven o'clock in the evening. Catechetical Instruction to the children at half past two o'clock. The Holy Communion is administered on the First Sunday in the month, and on all Festival Sundays throughout the year.

The Seats are entirely *Free*, and such Families as reside within the immediate vicinity are most earnestly and affectionately invited to attend this Church.

MOSES MARCUS, Rector, Missionary
to British Emigrants, and Chaplain of the
New York "St. George's Society."

Residence, No. 15 West 24th street.

Church of St. George the Martyr.—On Sunday morning next, (2d inst.,) the sermon will be preached by the Rev. Dr. Scoresby, late Vicar of Bradford, Yorkshire; and in the evening by the Rev. Samuel P. Parker, of this city. January 1, 1847.

EPISCOPAL FREE CHURCH OF THE HOLY MARTYRS.

Rev. JAMES MILLETT, Rector.

In this church, meeting at the Military Hall, Bowery, opposite Spring street, afternoon service is resumed, and the evening discontinued, until further notice.

New York, January 1, 1847.

CHAPEL OF THE HOLY COMFORTER.

This chapel for Seamen and Boatmen at the foot of Dey street, will be open for a third service on Sunday evenings, until further notice, at 7 o'clock.

New York, January 1, 1847.

St. Matthew's—Free Church—Christopher street, between Bleecker and Fourth streets. This church is opened for Divine Service three times every Sunday—Morning, 10 1-2 o'clock; Afternoon, 3 o'clock; Evening. 7 1-2 o'clock. Jan. 1, 1847.

The Rev. Henry J. Whitehouse, D. D., Rector of St. Thomas's Church, will preach in the Church of the Epiphany, 130 Stanton, between Essex and Norfolk streets, on Sunday evening, January 2d.

Service to commence at 7 1-2 o'clock.

New York, January 1, 1847.

THE POOR.

St. Simon's *German Free Church.* The undersigned would again respectfully and earnestly solicit the aid of the Benevolent in behalf of the *Poor* of the above church.

Could Churchmen realize the temporal and religious destitution of the Germans residing in the immediate vicinity of the place where our services are held, he feels convinced this appeal would not be made in vain.

The subscriber is happy to be able to state that the attendance within the last few months has greatly increased, and that the prospects for the future are of the most encouraging character.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Brordway, or with

THOMAS COOK, 276 Houston street.

New York, December 25, 1847.

Church of the Holy Trinity, Brooklyn Heights will be open for (a third) service every Sunday evening, until further notice.

Service commencing at 7 o'clock.

December 4—5t$

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 21st inst., the Treasurer has received the following contributions:

From Ch of the Atonement, Chapel Hill, N C, 17 50; Christ ch, Pomfret, Ct, a thankoffering, 10; St Peter's, Hobart, N Y, 5; St Paul's ch, Erie, Pa, 21; a friend to missions, Brooklyn, monthly offerings, half, 1; Christ ch, Allentown, N J, 3 50; St James's, Goshen, a class in S S, 4; from H S H of do, 5; M S Marsh, Lancaster, Ill, half, 5; from Mrs Henderson, for Texas, 20; C L S, for Domestic Missions, 500; St Paul's, Poughkeepsie, 4; through J Loney, R A in Md, St Phillip's ch, Laurel, for the West, 3; St Peter's, Baltimore, 170; St Mary's co, King and Queen parish, 5; Prince George, St Matthew's and Zion parish, 31; Mrs E Chapman, Charles co, 10; Somerset and Worcester co, Coventry parish, 10—229; through J B Dow, Esq. R A in Mass, Cambridge, from a member of Christ ch, 12 50; New Boston, St Andrew's, 4; Marblehead, St Michael's, 13 95; Boston, St Paul's, 157; Christ ch, 20; Grace ch, 50; Lanesboro', St Luke's, 7; South Boston, St Matthew's, 10; Bridgewater, Trinity, 5; Lowell, St Ann's, 51; Chelsea, St Luke's, 6 70; Hopkinton, N H, from a member, 1—338 15; St Luke's, Ypsilanti, Mich, 11 15; Christ ch, Oxford, Ct. 3 50; C, for Domestic missions, 2 50; Soldier's Mission ch, St Cornelius, for mission at St Croix Lake, 6 81; I, for Western missionaries, 20; Trinity ch, Scotland Neck, N C, 30; Calvary ch, Tarboro', 20; Diocese of Delaware, from St Andrew's, Wilmington, 25; Trinity ch, 23 03; Immanuel ch, Newcastle, 25; St Ann's, Middletown, 10; St Peter's, Lewes, 3 20; Millsborough, Sussex co, 2 87; St George's chapel, 2 05—91 15; a member of St John's, N Y, 5; St Mark's, New Britain, Ct, 7; through E W Howard, R A for R I, Grace ch, Providence, of which 4 is for the West, and 42 17, advent collection, 90 65; member of St John's, Providence, 25—115 65; Christ ch, N Y, 29 56; Grace ch, Jefferson City, Mo, 6. Total, $1518 47.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Dec. 28, 1847.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 21st inst., the following contributions, viz:

From Christ ch, Duanesburgh, Rev K Metcalf, 15; St Bartholomew's ch, N Y, Rev L P W Balch, 50 84; a member of St Mark's ch, N Y, per T N S, 20; Mrs Pell, per T C B, 2; Ch of St John the Evangelist, Stockport, Rev Henry Townsend, (Christmas offering,) 5. Total amount, $92 84.

C N S ROWLAND, Treasurer
of the Convention P E Church, N Y
55 Water Street.

December 28th, 1847.

SOLDIER'S MISSION CHURCH—*Governor's Island*—Contributions to the purchase of an Organ:

From Lewis M Rutherford, 5; a friend to soldiers, 2; Th. O Fowler, 1; J J Astor, 5. Total amount, $13. Leaving $93 to be made up.

J. McVICKAR, Chaplain, &c.

New York, Dec. 28, 1847.

Foreign Missions.—Since his report of Dec. 21st, the Treasurer acknowledges the receipt of the following amounts:—

From Ch of the Atonement, Chapel Hill, N C, 17 50; Trinity ch, Natchez, Miss, for Constantinople, 7 50; do, for China, 7 50—15; C L S, New York, for Africa, 250; do, for China, 250—500; through Jas B Dow, Treas, Mass, from St Paul's ch, Nantucket, 1; a member of Christ ch, Cambridge, Mass, 12 50; St Stephen's ch, Pittsfield, for Africa, 50; St Michael's, Marblehead, 2 63; Mrs B H Punchard, Andover, for education of a child, Africa, 20; St Paul's ch, Boston, 5; Africa, 3; Jews, 6; China, amount collected on departure of Rev Mr Spalding, 112—126; Ch of the Messiah, from Sunday school for education of a child, to be named Elizabeth Randall, Africa, 20; a member of the Ch, Hopkinton, N H, 1—233 13; Ladies' Miss'y Soc'y, St Matthew's ch, Bedford, Westchester co, N Y, for ed. of Matthew Patridge, China, 25; Christ ch, Sunday school, Savannah, Ga, for ed. of a child in China, 25; S S, St Bartholomew's ch, N Y, for ed. of Sophia Bartholomew, Africa, 20; Christ ch, St Louis, Mo, per Bp Hawks, coll at monthly miss'y lecture, from a member of the Ch for Constantinople, 7 50; do, for China, 2 50; do, general, 15—25; Ch of the Ascension, through G T B, from the little girls of a church school, for a scholarship in China, completing their 4th annual payment, 33; through E W Howard, Treas, Providence, from Snnday offerings, Grace ch, Providence, 44 47; do, do, from one of the congregation, St John's ch, Providence, 20—64 47. Total, $994 72.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, December 28, 1847

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From John Randall, 8; John T Fisher, 2; Adam Tredwell, 2—annual subscribers—12

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, December 28, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Adam Tredwell, donation, 3; John T Fisher, annual, 1. Total amount, $4.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, December 28, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 21st inst., the following contributions, viz:—

From St Stephen's ch, New York, Rev Dr Price, 18; Ch of St John the Evangelist, Stockport, Rev Henry Townsend, "Christmas offerings," 5. Total amount, $23.

C. N. S. ROWLAND, Treasurer,
December 28, 1847. 55 Water street.

Note.—The Treasurer regrets having to give the notice that the funds are still short to pay the quarter stipend due to Missionaries to 1st October last, $400—and that $800 more is due on 1st January—making together $1200 now required to pay indebtedness.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs. Stanford & Swords, from D H, 6; by the same, from C, 2 50.

BENJ. EVANS, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. December 28, 1847.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J G W, 2; from L P, and T F P, a box of wearing apparel; also two bundles of do; by Messrs. Stanford & Swords, from a member of St Mark's ch, 10; from D H, 5; from several long tried friends, the annual bale of clothing.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, December, 28, 1847.

The undersigned gratefully acknowledges the receipt of $25, contributed by the Sunday school teachers of Zion ch, N Y, towards the support of a divinity student at Nashotah.

JAMES LLOYD BRICK,
for the Nashotah Mission.

Nashotah Lake, W. T., Dec. 8, 1847.

To Correspondents.

"X." is received, and also "E."

Calendar.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
2. Second Sunday after Christmas.—*The Collect, Epistle, and Gospel for the Circumcision, are to be read.*
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
30. Fourth Sunday after the Epiphany.

NEW ENGLISH THEOLOGICAL WORKS.
Received per Hibernia.

SERMONS, Academical and occasional, with a preface on the present condition of English Churchmen, by the Rev. John Keble, M. A 1 vol. 8vo.

Sermons and Essays on the Apostolical Age, by the Rev. Arthur Penrhyn Stanley, M. A., editor of "Dr Arnold's Life and Correspondence," 1 vol. 8vo.

Plain Sermons by contributors to the "Tracts for the Times, vol. 9, $1 75.

Twelve Sermons on the Liturgy of the Church of England, by the Rev. Edward W. Foley, M. A., 1 vol. 12mo, $1 25.

A Commentary on the book of the Acts of the Apostles, by the Rev. Wm. G. Humphrey, M. A., 8vo. $2.

Short Helps to Daily Devotion, collected and arranged for every day in the year, by the Rev. Thomas K. Arnold, M. A. 12mo.

Bishop Shirley's Bampton Lectures for 1847, a new supply, 1 vol. 8vo. $1 75.

Paradise of the Christian Soul, a new edition.

D. APPLETON & CO., Importers,
200 Broadway.

D. A. & Co. have also just received the following choice work adapted for a Christmas or New Years's gift;

THE GOOD SHUNAMMITE.

From the Scriptures. In Illuminated Printing. With Six original Designs, and an Ornamental Border to each page, in the Missal style, by Klein, printed in Colors and Gold. Superintended by L. Gruner, Square fcp. 8vo. uniform in size with "Parables of our Lord," in a massive carved binding, designed and modelled expressly for this work. Price $7 50. Jan. 1—1t

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—1yly

SWORDS'S POCKET ALMANAC, and Ecclesiastical Register, for 1848, containing the usual statistical information, together with the Constitution and Canons of the Church, forming a volume of 200 pages, 25 cents. A full supply of this little annual, in plain and pocket-book form, is now ready.

The Devout Churchman's Companion, containing Bishop Wilson's "Sacra Privata," and "Introduction to the Lord's Supper," with Prayers and Meditations suited to the Holy Communion, royal 32mo. fine paper.

Proper Lessons for the Sundays and Holy Days throughout the Year, 18mo. in every description of binding.

Will be ready next week—

Steps to the Altar, by a Parish Priest, 18mo.

In Press—

The Young Churchman Catechised, by the Rev. W. H. Odenheimer, author of "The True Catholic no Romanist."

STANFORD & SWORDS,
139 Broadway.

January 1.

ORGANIST.

A Gentleman of some experience, wishes to get a situation in some Episcopal Church, in this city or vicinity, as Organist. The practice he would use, would be equivalent in part for his services. Please address *Organist*, through the Post Office.

December 25.

From the Christian Remembrancer.

CHILDREN'S BOOKS.

'Godfrey Davenant,' by the Rev. W. Heygate—one of the series of the Juvenile Englishman's Library'—gives the life of a boy at a public school, with much spirit and a thorough acquaintance with his trials and difficulties.

Godfrey Davenant is represented with the disposition and previous education, which are almost necessary to render him the proper subject for such a story. A perfect boy would keep out of scrapes and remain uncontaminated by evil example; a bad one would not be worth describing under the trial. One therefore is wanted of good feelings and impulses and withal of a yielding and vacillating will, and such is our hero, with the addition of superior talents and some amiable and attractive qualities which attach those better than himself to him. Barrow, as we have said before, is the idea of what a school-boy ought to be, and on the whole is a well-drawn and successful character, except that he is more of a talker—more in the habit of expressing his feelings and convictions, than it is in the nature of the best of school-boys to be, and this being the case, than it is quite desirable to represent them as being. On such occasions one often feels the want of the Greek chorus—something to stand by and instruct the reader in what he ought to know, and in the moral of each event as it occurs, and thus leave the characters of the piece only their own natural parts to perform. The following extract will give the reader a fair idea of the volume, and we think also a favorable one. It is from a chapter, headed 'More vacillations.' Godfrey sees two of his schoolfellows in conversation with a low fellow, a cock-fighter and badger-baiter of the town, whose appearance is first described:—

Godfrey Davenant could not help stopping a moment to look at the group which we have described, and he was going on with a smile when Trevellyan called out to him to come across the street: at first he said he could not; but upon a second request he complied, and Trevellyan took his arm, and asked him to go and see a fine badger which had just been caught. Godfrey inquired where it was, and hearing that it was in a forbidden part of the town, he refused. He should now have left the party at once, but curiosity and false shame detained him. He was over-persuaded, and was soon upon his way to the spot with the others.

But he never felt more uncomfortable in his life than when he had once set out to it. At every turn he expected to see the doctor or some person who knew him; and his companions kept jeering him for the timidity which his manner betrayed. At last they came to a low shabby house and knocked at the door. A woman opened it, and Godfrey felt at once that he was in the worst company into which he could have fallen. Everything in the house was filthy and disorderly, and broken windows, clothes lying on the chairs, and scattered bottles and glasses on the table, were all in keeping with the wretched and immoral lives of the inhabitants. Godfrey was asked to drink but he refused, and insisted on seeing the badger and departing. The lad went out to get the key of the shed in which it was kept, and in a few minutes he took the boys into a back yard, where Godfrey saw nets and snares, and most suspicious-looking dogs, half grey-hound, half sheep-dog, with various poaching implements. The badger was seen and bought by Trevellyan and Wilkinson, and they then returned to the house, where, after drinking some gin and paying some money on account, they left with Godfrey.

To return, however, was not so easy as to come. They had been watched by some idle fellows who owed the school a grudge, and who, knowing their advantages, lay in wait up a little alley, at the end of the street. Directly the boys came opposite to this passage, out sprang the enemy, and they were soon engaged with five fellows, each stronger than any one of themselves, and well used to fighting, which Godfrey certainly was not.

Davenant fell immediately, and as soon as he was down, two of the assailants belabored him with all their might. He received a kick in the face, and would probably have been seriously injured had not Wilkinson stood over him and given him the opportunity of getting up.

The fight was now renewed, and Godfrey resolved to take things more coolly, and, reserving his blows, he acted on the defensive, keeping his back to the wall. The three boys now got together, and standing side by side in his way, they bade defiance to the number of their persecutors. Every one who has watched the boxing of the lower classes must have observed how round-armed their blows are, and how exposed they leave their faces when striking. Of this the Athelling school-boys were well aware, and they soon gave the enemy such a lesson as made them draw off.

Trevellyan and Wilkinson were delighted, but so was not Godfrey. His face would soon be black and blue; it was past the bell, and he would have to bear the wrath of the doctor, and the reproaches of Barrow and of his own conscience. All this because he had not courage in the first instance to resist so absurdly slight a temptation. Godfrey did not meet Barrow that night, as he had gone into the doctor's to tea, and a profound silence was observed by the three upon the whole affair.

The moment prayers were over next day, the doctor asked Godfrey what he had been doing.

"I was fighting in Athelling, Sir, yesterday."

"You were attacked, I suppose?"

"Yes, Sir."

"Where were you?"

"In Crown Street, Sir."

"Crown Street!" exclaimed the doctor, in a voice of thunder; "what where you doing there, Sir?"

Godfrey was silent.

"Did you go into any house in the street?"

"Yes, Sir."

"Whose?"

"Mick Thompson's, I think, was the name."

"You went *there*, Sir? Impossible, Sir! You could not have gone there, I am sure," replied the doctor, much agitated. After a minute, he said,

"Did you go there of yourself, Sir?"

"I did not go for any one else, Sir."

"Did not some one else persuade you to go there, I ask you?"

"I went entirely, Sir, to please myself: I have no excuse to offer."

"Oh, oh! no excuse. Well I like that. If you have no excuse, and are ready to take upon yourself all the blame, you cannot be very far wrong. I trust you, Sir. I believe you fully. But if you were not what you generally are, I should send you away at once—I should expel you."

Godfrey stood pale and motionless, and did not offer a word of defence. The doctor watched him and felt more sure of his innocence. He looked occasionally at Trevellyan, who seemed restless and alarmed, and then suddenly sent for the porter. Over he came. Dr. Wilson immediately asked who came in with Mr. Davenant yesterday evening.

"Mr. Trevellyan and Mr. Wilkinson," was the reply.

Wilkinson was summoned into the library where the sixth were, and was questioned with Trevellyan. Both were pale and hurried in their manner, but agreed in denying that they had been with Godfrey until he was leaving the town.

Dr. Wilson would not examine them separately, so as to find out inconsistencies in their accounts. He simply asked them the question, and when they answered, said, "I receive what you say. You may go to your places;" and then turning to Godfrey he asked whether he had ever been there before, to which Godfrey replied with startling earnestness, "No, never." The doctor seemed struck with his manner, but said nothing. A heavy imposition was then set for Godfrey, and he was confined to the play-ground for the remainder of the quarter.

It was with a sad heart indeed that he left the school room. He could not speak to any one, and his throat ached with that dull suffocating pain which attends unrelieved sorrow. He shrunk from meeting Barrow, and retired to a lonely part of the ground. Barrow, however, was not to be thrown off in that way. He came up and took Godfrey's arm at once, and in the kindest manner begged him to explain the affair under promise of secrecy. Godfrey did so, and Barrow never spoke from the beginning to the end of his recital.

There was a long silence, and poor Godfrey could contain no longer: he burst into tears and hid his face with his hands, leaning over the wall towards the fields. Barrow did not disturb him for a time. He knew that his friend would find relief in giving way to his sorrow.

At last Godfrey said, in a broken voice, "So even you, Barrow, cannot speak to me, and I have not a riend left."

"Don't say so, Davenant. Don't think so. It is very unjust. I am as much your friend as ever. I shall always be your friend, come what will."

"Why don't you speak to me, then?" said Godfrey, still looking away.

"Partly because I was so angry with Trevellyan and Wilkinson, and partly because I was sorrow for you."

"I shall never do any good, Barrow, I am sure I shall not. I have often thought so, and it is no use trying. I go on time after time just the same."

"Hush! hush! It is very wrong to say so. You are tempting despair."

"Yes, but it is so. I make no progress. I hear what Wilson says and what you say, and I read my mother's letters, and I make vows and prayers, and it's all of no use. I say it's of no use at all."

"You will be strengthened if you persevere, Godfrey; gradually, but not all at once, perhaps."

"How can I tell that? What security have I that God loves me, when I don't obey Him?"

"Your Baptism, Godfrey."

"How do you mean?"

"I mean this, that you are a child of God, a member of Christ; and thus have a claim on God, which He will always allow. You must never think yourself given up and helpless. You have a *right*, by this one gift, to grace and pardon."

"But if I have forfeited that right?"

"Your repenting shows that you have not. If you had lost the benefit of your Baptism, you would not have the power to repent. *This* is your surety. So long as God gives you repentance, He recognizes your claim to be His child."

"I never thought of this before."

"You must have heard Wilson preach this doctrine?"

"Never!"

"Then you have not attended to him?"

Godfrey was silent. He felt that he let his thoughts wander too often to enable him to deny the charge, but he asked,

"How did the doctor prove this when you heard him?"

"By the parable of the prodigal son, for one thing. He said that this parable was applicable first to men coming into the Christian Church, but still more to those who have become Christians. Before, they were God's children only by creation; afterwards, by adoption also. And so the baptized have more right to come in with the words of the prodigal son, than Heathens have, because they only can say, 'Father' in the highest sense of the word, and therefore the Church opens the service with this sentence, as you know."

"But baptized sinners are the worst, and they lose their gift sometimes, and are more miserable than before."

"Yes, when they lose the power of repentance, but not till then.'

This was a new light to Godfrey; and the doctrine and Barrow's counsels restored him to hope, and inspired him to make fresh efforts.

ALLUSIONS TO THE SECOND ADVENT,

IN THE WRITINGS OF JEREMY TAYLOR.

(From the Biography of Bishop Jeremy Taylor, by the Rev. R. A. Willmott.)

The ruling faculty of his mind was a love of the beautiful, but he possessed, in an eminent degree, the element of the terrible. His works afford innumerable examples, but four will be sufficient. The impenitent sinner, passing out of life, "appears with a spirit amazed and confounded to be seen among the angels of light, with the shadows of the works of darkness upon him."* The eternity of torment is "a continued stroke, which neither shortens the life, nor introduces a brawny patience, but is the same in every instance, and great as the first stroke of lightning."† His Treatise on Repentance is pervaded by a still and solemnizing gloom. "And now the sin is chosen and loved, it is pleasant and easy, and by these steps the sinner enters within the iron gates of death, which are sealed against his return by a sad decree."‡ And speaking of the penitence of Augustin, he portrays "the horrible fears of damnation hourly beating upon his spirit, with the wings of horror and affrightment."§

* * * * * * *

Nor should we forget to observe in the imagery of Taylor, a dramatic distinctness and unity of impression, which are not often seen except in the works of the greatest masters—particularly in our own Shakspeare. A striking instance occurs in the Holy Dying.‖ "All the successions of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral sermon, and calls us to look and see how the old sexton Time throws up the earth and digs a grave, where we must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or an intolerable eternity." With this image, filling the mind and eye, compare an admirable passage by Donne.¶ "The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high or how large that was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too,—it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not look upon, would trouble thine eyes if the wind blew it thither; and when a whirlwind hath blown the dust of a churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, This is the patrician, this is the noble flour; and this the yeomanly—this the plebian bran." Coleride added a brief but expressive—"Very beautiful indeed!"**

"I could not but smile," Taylor wrote to Evelyn, "at my own weaknesses, and very much love the sweetness and candor of your nature, that you were pleased to endure my English poetry; but I could not be removed from my certain knowledge of my greatest weaknesses in it." He was right; in verse he had only the use of his left hand: his poetry is to be sought in his prose; yet in these lines we discover the fervor of Crashaw, with some of the fancy of Cowley:—

"O beauteous God, uncircumscribed treasure
Of an eternal pleasure,
Thy throne is settled far
Above the highest star,
Where thou prepar'st a glorious place
Within the brightness of thy face,
For every spirit
To inherit,
That builds his hope upon thy merit,
And loves thee with a holy charity.
What ravish'd heart, seraphic tongue or eyes
Clear as the mornings rise,
Can speak, or think, or see,
That bright eternity?
Where the great King's transparent throne
Is of an entire jasper stone;
There the eye
O' the chrysolite,
And a sky
Of diamonds, rubies, chrysophrase
And, above all, thy holy face
Makes an eternal charity.
When thou thy jewels up dost bind,—that day
Remember us, we pray,—
That where the beryl lies
And the crystal 'bove the skies,
There thou mayst appoint us a place
Within the brightness of thy face;
And our soul
In the scroll
Of life and blissfulness enrol,
That we may praise thee to eternity."

The second hymn for Advent swells upon the ear with a fuller melody:

"Lord, come away;
Why dost thou stay?
Thy road is ready; and thy paths made straight,
With longing expectation wait
The consecration of thy beauteous feet.
Ride on triumphantly: behold, we lay
Our lusts and proud wills in thy way,
Hosannah! welcome to our hearts: Lord, here
Thou hast a temple too, and full as dear
As that of Sion; and as full of sin;—
Nothing but thieves and robbers dwell therein.
Enter, and chase them forth, and cleanse the floor;
Crucify them that they may never more
Profane thy holy place,
Where thou hast set thy face.
And then, if our stiff tongues shall be
Mute in the praises of thy deity,
The stones out of the temple-wall
Shall cry aloud and call
Hosannah! and thy glorious footsteps greet."

* Holy Dying, ch. v. sect. 3.
† Christ's Advent to Judgment, pt. iii.
‡ Unum Necessarium, c. v. § Ibid.
‖ Chapter i. section 1.
¶ Preached March 8, 1628.
** The Editor of his Remains compares the passage with Hamlet, Act v. sect. 1.

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DIVISION OF PROFITS.—The remarkable success and increased prosperity of the Society has enabled the Directors, at the last annual investigation, to declare a fourth bonus, varying from 35 to 85 per cent. on the premium paid on each policy effected on the profit scale.

UNITED STATES BOARD OF LOCAL DIRECTORS—(Chief Office for America, 74 Wall street.)—*New York*—Jacob Harvey, Esq., *Chairman;* John J. Palmer, Esq., Jonathan Goodhue, Esq., James Boorman, Esq., George Barclay, Esq., Samuel S. Howland, Esq., Graham A. Worth, Esq., Samuel M. Fox, Esq., William Van Horn, Esq., C. Edward Habicht, Esq.

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Medical Examiners, New York—J. Kearney Rodgers, M.D., 110 Bleecker st.; Alexander E. Hossack, M.D., 101 Franklin street; S. S. Keene, M.D., 290 Fourth street.

(Medical Examiners attend at 74 Wall st., at 3 o'clock, P. M., *daily.* Fee paid by the Society.)

Standing Counsel—William Van Hook, Esq., 39 Wall st.

Bankers—The Merchants' Bank.

Solicitor—John Hone, Esq., 11 Pine st.

An Act in respect to insurance for lives for the benefit of married women, passed by the Legislature of New York, 1st April, 1840.

Pamphlets, blank forms, tables of rates, lists of agents, &c. &c., obtained at the Chief Office, 74 Wall street, or from either of the Agents throughout the United States, and British North American Colonies.

J. LEANDER STARR, General Agent,
for the United States and B. N. A. Colonies.
New York, December 4—4t

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly,

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York

DIRECTORS.

Seth Low,	Wm A. F. Pentz,
Henry McFarlan,	Chas. S. Macknett,
John A. Underwood,	Wm. H. Mott,
Robt. L. Patterson,	Adw. S. Snelling,
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ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner, at the office daily from 2 to 3 o'clock
VALENTINE MOTT, M.D.
JER. VAN RENSSELAER, M.D.,
Medical Board of Consultation.
December 4—tf

NOVEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and twenty-one* new policies during the month of November, viz:

To Merchants and Traders,	43	To Physcians,	11
" Manufacturers,	13	" Clerks,	8
" Mechanics,	18	" Clergymen,	2
" Sea Captains,	2	" Architect,	1
" Seamen,	1	" Farmers,	2
" Lawyers,	3	" Cashier of Bank,	1
" Ladies,	3	" Editors,	2
" Agents,	4	" Other Occupations,	7
	87		34

New Policies issued in November, 1847, 121.

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.
December 11—tf

HOLIDAY BOOKS.

JUST Published, with beautiful illustrations: A VISIT FROM SANTA CLAUS.

"'Twas the night before Christmas, when all through the house,
Not a creature was stirring, not even a mouse."

Being a present for good little boys and girls. This little book is printed in superb style, and the illustrations are all original. Price 12 1-2 cents.

BIBLES AND PRAYER BOOKS,

Of all sizes and styles of Binding, suitable for presents. Illustrated Works, &c &c.; also a splendid edition of the

PROPER LESSONS,

Printed on the finest paper, and bound in the most elegant style.

The above, and all other books in the store, will be sold at *reduced* prices.

HENRY M. ONDERDONK, 10 John-st.
December 18.

BANVARD'S

MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER!

Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude, BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A. M
December 18—yl

FRENCH BOARDING.

A FEW young gentlemen of strict moral sentiments, will be admitted in the house of a pious family, where the French language only is permitted to be spoken. Residence within three minutes walk of the Park. Letters, post paid, addressed to Box 1743.
December 18—4t

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Beference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left, Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith, J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq, 194 Fulton.

September 5—yly. WILLIAM ASHKETTLE.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c., Executed with neatness and dispatch.

ST. MARY'S HALL,

For the Education of Young Ladies,

White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York.—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq.

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells, George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

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Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.

REV. SETH DAVIS, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

For the higher branches, such as Geography, General History, Geometry, Algebra, Astronomy, Trigonometry and Surveying, Chemistry, Physiology, Botany, Geology, Natural Philosophy, Rhetoric, Logic, Intellectual and Moral Philosophy, Elements of Criticism, Agricultural Chemistry, Drawing, Book-Keeping, Greek, Latin, French and German, and Exercises in English Composition and in Declamation, and also in Parsing, per quarter $10,00.

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Rt. Rev. Wm. H. De Lancy, D.D., L.L. D., Bishop of the Diocese, Geneva; Rev. Benjamin Hale, D D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev, Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D.D., Rector of St. Paul's, Rochester; Rev. Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L. D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

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August 28—eaw

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30—tf HENRY PILCHER.

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